WORLD CALL

—Photo by Lionel Green

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World Call

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Circulation Corner

Covers Appreciated

I said yesterday when I took the wrapper off the May number of WORLD CALL that "that magazine has always had, consistently, the most attractive cover of any magazine with which I am acquainted." Your Youth Number cover is superb! Every month the paper gets better!

M. L. NORMENT.

Enid, Oklahoma.

World Call in New Zealand

Please find enclosed one year's subscription to WORLD CALL. It is a great boon to New Zealand Disciples.

RAY A. BLAMPIED.

Auckland, New Zealand.

Books!

There is still time before June 30, to take advantage of our two amazing book offers

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Choice of one of the 1936-37 books in paper cover, for all age groups in the church—books of devotion, study and stories, OR one free subscription to WORLD CALL. (New subscriptions will be accepted on this offer.) The ten subscriptions to be sent in at one time.

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Choice of one of the 1936-37 books in paper cover, for all age groups in the church—books of devotion, study and stories. (New subscriptions include old subscriptions which expired a year or more ago.) The five subscriptions to be sent in at one time.

The books from which you may make selection are as follows:

A Preface to Racial Understanding
The Story of the American Negro
Twelve Negro Americans
Challenge and Power
The Family Goes Traveling
Out of Africa
Congo Crosses
Victories of Peace
Bees In Amber
The Red Friendly Book
Picture Map of Africa

For further details see inside front cover of May WORLD CALL.

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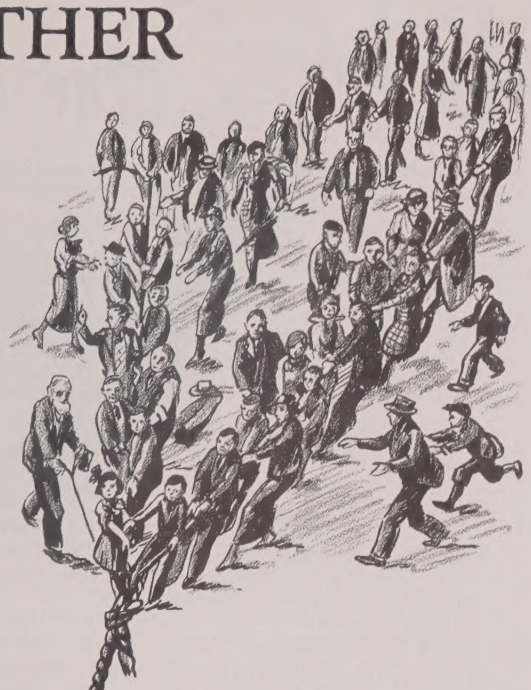
ALL PULL TOGETHER for Recovery *and* Advance



A Call for United Effort

The appeal for Recovery and Advance for the year is reasonable in light of the general business upturn and the tremendous losses suffered both by the local church and its causes. The margin between success and disaster is very slight. The work through these years, both in the local church and its world-wide causes, has been held as nearly intact as possible through sacrifice. A slight gain will relax the tension, undergird the work and greatly encourage the brotherhood. A slight loss to the work already curtailed will mean a major disaster to some phase of the task.

Unusual weather conditions in many sections of our country have meant that the total task of the church has suffered. This should challenge us to redouble our efforts and unite to realize Recovery and Advance. The last few weeks of the missionary year is our opportunity to raise the current budgets of the local church and its missionary giving. This will assure real advance by June 30.

A Call to the Church

The church is the custodian of the message of Christ, the guardian of the welfare of the race. Today it faces both opposition and neglect. In our land the grave danger is from indifference. Apathy, sloth and neglect are undermining the power of the church to save men. In lands abroad there is definite hostility that is powerful, intelligent and determined to stamp out the church of Jesus Christ and even religion in any form.

In such a situation the church is more needed than ever. It carries into every life and all of life the ministry of Jesus Christ. It preaches the unsearchable riches of the Kingdom of God. It builds great institutions of learning and healing. It seeks truth in the misunderstandings of the day and righteousness in the maze of conflicting interests. It sends messengers to carry the gospel to dark places of the earth.

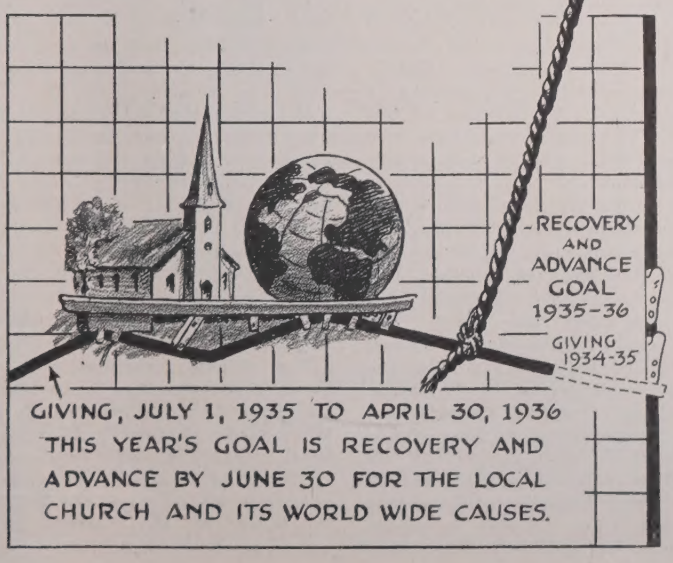
A Call of Human Needs

Human need was the imperative of Christ. The same compulsion that drove Him to minister to the poor, the captives, the sick, the bruised, is with us today and we, too, must proclaim in every nation the acceptable year of the Lord. Unless our love for Christ has engendered within our souls love like that, a love that will drive us out of ourselves into the next towns, the next provinces, the next nations, and into every area of life, it is doubtful whether we have caught the real spirit of the Master. The imperatives of today are His imperatives.

A Call for Action

As we approach the close of the missionary year, the one necessity is for action, vigorous and immediate. It is not only necessary to save the work that we have established through the years and to meet the human need that stares us starkly in the face these days, but it is necessary for the future of our church that its convictions of the mission of Christianity take root again in our hearts. There are some great questions that we must answer in these last days. Can we pull together? Can we be depended on to stand by a task once undertaken?

Our response to the call for Recovery and Advance is an answer to these questions. This is not a test of the church as an institution nor of our work as such. It is a test of us as a people. Let us get in and help—Every church in line—Every member stalwart—Together realizing Recovery and Advance in our church and its world-wide causes by June 30.


RECOVERY AND ADVANCE GOAL 1935-36
GIVING 1934-35
GIVING, JULY 1, 1935 TO APRIL 30, 1936
THIS YEAR'S GOAL IS RECOVERY AND ADVANCE BY JUNE 30 FOR THE LOCAL CHURCH AND ITS WORLD WIDE CAUSES.

The Threshold

Our Cover

The selection of a cover for the Children's Day number is one of the most difficult tasks the editors of WORLD CALL face, not because of want of material but because of the wealth of it. Children everywhere are attractive and lovable. The two young Chinese citizens who appear upon our cover this month will, we believe, serve most acceptably as representatives of the children of the wide world. The photograph is by Lionel Green, well-known commercial photographer.

A Twentieth Anniversary

The Skiff, official student body publication of Texas Christian University, came out on April 29 with a special number in recognition of the twentieth anniversary of the coming to the presidency of Dr. E. M. Waits. This interesting number carries stories of twenty years ago and now. Dr. Waits, *The Skiff* relates, came to a small, unrecognized college with 300 students and about twenty faculty members and a debt of $300,000. "The institution has progressed steadily throughout the 20 intervening years until today it is fully accredited by the highest educational rating agencies and has an endowment of several million dollars." Advancement has been made with respect to buildings, equipment and especially as to faculty standing. The faculty has grown to 60 well-trained members, of whom 20 hold degrees of Doctor of Philosophy. Dr. Waits is recognized as the man who dreamed all this and gave himself to making the dream come true. Appropriately, citizens, students and faculty members joined in a great recognition dinner at the Fort Worth Club on his recent birthday, April 29.

Race Relations Institute

Under the auspices of the American Friends Service Committee there is to be held at Swarthmore College, Swarthmore, Pa., July 5-25, an Institute of Race Relations. A strong faculty will present a most challenging course. The fee for the course is $55.00 including all expenses for the three weeks. Inquiries may be addressed to the Institute of Race Relations, 20 S. 12th Street, Philadelphia, Pa.

Silver Anniversary Booklet

To ministers and Sunday school superintendents the department of religious education has issued a most attractive twenty-fifth anniversary booklet. This booklet portrays the origin and development of our national department of religious education from the earlier days of the leadership of Hopkins and Stevenson to the time of Ross and McRae. Any pastor or superintendent who has been missed should by all means write the department for this valuable booklet.

Swearingen Heads Religious Education

As we go to press there comes the gratifying word of the election of T. T. Swearingen as executive secretary of the department of religious education of the United Society. In this position he succeeds Roy G. Ross who became General Secretary of the International Council of Religious Education May 1.

Boulder School of Missions

On the Colorado Chautauqua Grounds, Boulder, Colorado, will be held, June 21-27, the twenty-seventh session of the Boulder School of Missions. The themes studied will be "The Negro in America" and "Africa." Members of the faculty outside Colorado are from Indiana, Kansas, Pennsylvania and Ethiopia. Several of our Disciple women are actively connected with the school.

Japanese Christians Speak

Japanese Christians are deeply humiliated by the recent spectacle the militarists staged in Tokyo. They seek a better way of strengthening the Japanese people than by militarism. They believe that the way of Christ is more powerful in achieving national solidarity than any other method.

Rev. William Axling, D.D., reports that on April 28 the Christians held a great mass meeting in Toyko at which Dr. George W. Truett of Dallas, Texas, world-famed evangelist, was present. The meeting released to the nation a statement which reviews the perilous thought currents which are sweeping like surging tides across the world and the pernicious effects of materialistic thinking from which the Empire has not escaped.

"The accumulated force of this decadence," the statement says, "came to a climax in an unprecedented and ominous incident at the very seat of the Imperial palace and caused anxiety to the gracious heart of His Imperial Majesty. Alas! a blot has been cast on the glorious history of the fatherland. In the face of this upheaval we believe that the people as a whole should feel a sense of deep responsibility and that they are challenged to indulge in serious self-examination and to do some tremendously hard thinking."

Recognizing that Christians in the past have fallen far short of fulfilling their great mission, in deep repentance they affirm in this crisis their belief "that only the Gospel of Christ can be the safe guiding star for the people's thinking and can bring eternal welfare to the fatherland. Zealously, therefore, we bestir ourselves, and emphasizing the love of God and the grace of Christ we proclaim this gospel to our fellow-nationals. We, the Christians of the Empire, united and with an unbroken front, propose to launch a great union evangelistic movement and carry forward a nation-wide dynamic program of aggressive evangelism."

All the evangelistic efforts of the various denominations and Christian organizations throughout the country are now being unified and inter-related. Among the types of gatherings contemplated are public mass meetings, training conferences for religious leaders, special round tables for educators and with public-spirited village, town and city leaders, meetings in educational institutions, and conferences on rural uplift and for furthering evangelism in industrial and commercial areas.

This nation-wide evangelistic movement is the officially recognized and financially underwritten movement of most of the denominations and Christian organizations in the Empire.

"Church of the Air"

The Columbia Broadcasting System will present for the first time a summer series of "Church of the Air," continuing the fifth year of the Sunday morning and afternoon religious programs which began last September.

Heretofore, the "Church of the Air" was presented from the first week in September to the first week in June. This new summer series has been planned by Columbia and religious leaders in answer to the many requests which have been received from listeners all over the country. During the ensuing eleven weeks, 22 prominent churchmen of thirteen denominations and faiths will speak in the Sunday religious periods, heard usually at 10:00 A.M. and 1:00 P.M., EDST.

Those to be heard during June will include Dr. Fred W. Burnham, of the Seventh Street Christian Church in Richmond, Va. (Disciples of Christ); Rabbi Samuel S. Mayerberg of the Congregation of B'nai Jehudah in Kansas City; Dr. Arthur Brunn, president of the Atlantic District of the Missouri Synod in Brooklyn (Lutheran); Rt. Rev. Msgr. Duane G. Hunt, Vicar General of Salt Lake City, Utah (Catholic), and the Rev. James H. Taylor, D.D., of the Central Presbyterian Church in Washington, D. C.

In the month of July, among the speakers will be the Rev. Robert V. Russell, Director of Religious Education of the Affiliated Baptist City Societies; the Rev. Ben Morris Ridpath of the Webster Hills Methodist Church in St. Louis, Mo.; Edward A. Duff, Captain of the Chaplain Corps of the U. S. Navy Bureau of Navigation in Washington, D. C. (Catholic), and Dr. Paul H. Krauss of Trinity Lutheran Church, Fort Wayne, Ind.

The August programs will present among others the Rev. C. A. Albright of the Grace Reformed Church in Detroit, Mich. (Dutch Reform); Albert E. Lombard, Committee on Publication for Southern California in Los Angeles, Calif. (Christian Science), and the Rev. Wallace H. Finch, of the Baldwin Methodist Episcopal Church in Baldwin, L. I., N. Y.

WORLD CALL

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VOLUME XVIII JUNE, 1936 NUMBER 6

America's Children

COMPARATIVELY little progress has been made in the last twelve months toward the permanent outlawing of commercialized labor. Indeed there are more children at work in the United States today than a year ago, thanks to the abandonment of the temporary restriction of the NRA code. Not one additional state has joined the honor roll of the twenty-four which had ratified the National Child Labor Amendment a year ago. But the battle is not over. The outlook for ratification of New York is said to be favorable. Other states show indications of an awakening. An important use of Children's Day, June 7, would be for every church in each of the states which have not ratified the amendment, to call its people to a crusade on behalf of American children. Surely, on this point there can be no question as to the church's right and obligation to act. Let Children's Day in 1937 mark the conclusion of a successful endeavor to bring to the requisite number of thirty-six the states which would uphold the right of childhood to its years of natural development, unhindered by the greed of the sweatshop and the beet fields.

The World's Children

TO LABOR on behalf of the rights of childhood in America is not to forget the children of the rest of the world. In many countries, particularly in the densely populated lands of the Orient, there has been made scarcely a beginning toward even the degree of protective measures which have been taken in America for the safeguarding of the rights of childhood. Greed, avarice, necessity, ignorance and superstition conspire to make this world a place in which the way of the child is often pathetically dark and difficult. Nor is there at work in all the earth another force which is at all comparable with the program of Christian missions in its promise for the building of a happy life for the world's children. Let Children's Day be used for the children of America and of the world.

A Significant Venture

ONE of the most interesting articles which has ever come from the pen of that really great Christian gentleman, scholar and humanitarian, Sherwood Eddy, is one which appears in this issue. Written especially for WORLD CALL and the Disciples, this article relates some of Dr. Eddy's experiences in the section of the country where the share-cropper problem has come to be an issue of vital significance. Always to be found where human need is greatest, the very presence of this man where the share-cropper struggle for existence is most acute, serves to focus the attention of Christian people upon one of the sorest spots of our American body economic and social.

Characteristic of Dr. Eddy is the forthright manner in which he set himself to the task of "doing something about it." The cooperative farming enterprise which he inaugurated and which he so graphically describes, will bear watching. Herein, we predict, may be found the key not only to the solution of the problem of the depressed share-cropper, but to the economic recovery of an impoverished agricultural South whose sufferings began long before the crash of 1929. Ardent lovers of our Southland will appreciate the writer's understanding of the larger issues involved and his insistence that "the South is not to blame." It is one thing to condemn a section wholesale; it is another thing to look upon its problems with understanding. Sherwood Eddy writes with understanding.

Of special interest to Disciple readers is the word that from the graduating class of one of our foremost schools, Texas Christian University, there comes this year a young man whom Dr. Eddy has chosen to share in the responsibility for carrying forward this significant venture in what we regard as applied Christianity as well as good economics. Eugene Cox, upon whose shoulder Sherwood Eddy has laid the summoning hand of responsibility, will enter upon his challenging task with the good will and abiding interest of a brotherhood.

"Evangelizing the Inevitable"

ONE of the most frequently quoted statements of E. Stanley Jones and one commonly used without quotation marks is his word as to the necessity of "evangelizing the inevitable." The idea is that there are certain great movements which sweep across countries and continents with a power which is not to be denied, and that, since this is true, it is good strategy to read with discernment the trend of the times and to evangelize with a vital Christian interpretation that which is to be. This is a noble and

challenging conception and one which, we are convinced, statesmanlike missionaries are adopting more and more.

An illustration of the working of such a strategy may be seen in the case of the great outcaste mass movement of modern India. A staff correspondent of the *Christian Science Monitor* states that it is quite within the realm of the probable that the Christian population of India, now numbering 5,200,000, will be greatly multiplied in the near future. All over India the depressed classes are in revolt against Hinduism and its system of caste and are abandoning it in thousands. Our own missionaries have been saying that these people are especially receptive to the Christian approach. The *Monitor's* correspondent says that these great masses show indications of turning to Mohammedanism as well. But turn to religion they will, and whether that religion is the religion of Mohammed or of Christ will depend largely upon the ability of Christian people to meet the situation with a bold and united strategy. Here is a great tide of human life that none can turn back and that none would wish to turn back. The strategy of Christian leadership here is to "evangelize the inevitable."

"Hobo Employers"

THE New Republic has recently called attention to the increasing problem of "hobo employers." So aggressive have been the "go-getter" committeemen of Chambers of Commerce in numerous American cities that they have frequently entered into unrestrained competition in offering every manner of inducement to secure new industries without proper regard for what their coming may mean to the people of a community. Special concessions, such as donated building sites or free rent, light and heat, as well as cash grants and tax exemption, have resulted in the systematic mulcting of many communities. Fly-by-night concerns have come in, operating on proverbial "shoestrings" and paying scandalously low wages on such an intermittent schedule that they add not so much to the community's purchasing power as to its relief load.

Of late, such "industries" have become wanderers as well as beggars. One Pennsylvania Chamber of Commerce paid a $2,500 bonus to secure for its town a shirt factory whose average wage was $3.00 a week and which after a couple of months of operation accepted a second $2,500 bonus to move bag and baggage to another Pennsylvania town where its contribution to the "prosperity" of the community was made in the form of the same pauper wage scale. Another new industry in the same state, after receiving similar consideration from a city's boosters, operated for seven weeks without the payment of any wages. It was able to do so by means of the too popular practice of employing "learners." Then it moved away. It would seem that enlightened self-interest, not to say humanitarian concern, would lead civic groups everywhere to refrain from making easy the way of employers whose interest in low cost production is such that they are unwilling to accept responsibility for paying their way on a basis of decency and self-respect. The "hobo employer" should be shown the gate.

A Significant Jewish Congress

ON JUNE 13 and 14 there meets in Washington, D. C., an assembly of more than passing significance. It is the National Electoral Conference convened under the leadership of the American Jewish Congress, whose distinguished president is Dr. Stephen S. Wise. Its purpose is to rally the Jews of America to the support of a World Jewish Congress which will set in motion a vigorous campaign for the defense of Jewish rights among all the peoples of the world. In Washington the assembly will elect American delegates to the World Congress.

The nature of the Congress itself is revealed in the tentative program which has been outlined:

1. It is proposed that the World Congress will make a comprehensive study of the political status of the Jew the world over and will set up an executive body for the defense of his civil, political and economic rights.

2. After a consideration of economic conditions under which the Jews live throughout the world, it is proposed to set up an economic institute whose purpose it will be to assemble authentic factual information and to cooperate in the reconstruction of the economic life of Jews in any country in which their existence is threatened through discrimination and inequality.

3. It is expected that the Congress will give itself to the study of Jewish immigration and to the instituting of whatever business may be necessary for the coordination of all Jewish immigration agencies.

The fortitude of the Jewish people, seriously tried through long, dark generations, has again been subjected to a severe test in recent decades. The Nazi dictatorship in Germany has in its persecution of the Jews pursued a course of gross injustice and inhumanity for which modern times afford no adequate basis of comparison. Poland, regaining her ancient freedom after years of oppression, has so far departed from the principles which her eloquent patriots have preached, that no single policy of the present government stands out more clearly than its acquiescence in an uncontrolled popular Anti-Semitism and its positive pursuit of a program of economic and political discrimination. Even in America we are witnessing the realignment, under the guise of patriotism, of sinister forces such as those which built up Anti-Jewish sentiment in the Ku-Klux movement of the 1920's. The Christian church owes it to itself, as well as to its Jewish comrades, to take an unequivocal stand against all such un-Christian and ungodly bigotry.

Is Child Labor Abolished?

Reprinted from "The Nation" by Permission

A TELEGRAM from Nicholas Murray Butler, president of Columbia University, was received on March 31 by the New York State Senate Judiciary Committee which is conducting hearings on the child-labor amendment. President Butler, like many other estimable persons, is opposed to the amendment, not because he believes children ought to work for hire, but because he fears undue "control" by Congress of "persons under eighteen"—whom Mr. Butler refuses to admit are children. One sentiment in his telegram of protest is worth quoting: "We have the word of the President of the United States, who three times publicly repeated that child labor is no longer to be found in this country. Let it lie in the graveyard where public opinion buried it many years ago."

President Butler, of course, is a busy man, and perhaps he does not get around much. It is possible that he forgets, first, that President Roosevelt's remarks about the abolition of child labor referred to the NRA, under which it was practically abolished in coded industries; and, second, that Mr. Roosevelt has at least "three times publicly repeated" that he is in favor of the adoption of the child-labor amendment. A few figures from the Children's Bureau in Washington which apply to conditions since the NRA was declared unconstitutional may help to unsettle Mr. Butler from his Olympian calm. Figures from 129 cities in 29 states for the seven-month period after the NRA expired show an increase of 58 per cent in the number of employment certificates issued to children fourteen and fifteen years of age. In New York State the National Child Labor Committee finds that for the last four months of 1935 issuance of work permits rose 400 per cent over the corresponding period for 1934. The figures themselves are interesting: Certificates for fourteen-year-olds rose from 266 to 570; for fifteen-year-olds, from 1,139 to 4,659. During the same months permits for sixteen-year-olds declined from 8,730 to 8,424. The jobs are now being given to younger "persons" who presumably work for lower wages than either their older brothers and sisters or their fathers and mothers, who are consequently in large part unemployed.

Still a big problem

There are many persons to whom statistics are always cold and unenlightening. Perhaps President Butler is one of these. For them the National Child Labor Committee presents in its bulletin each month some case histories which paint a more graphic picture. A few of them are as follows:

The girl at the machine. At fifteen, Mary had left school and was working in a drapery factory in New York City, eight hours a day and forty hours a week for $5.

Where sixty minutes make a nickel. "The most you can make in an hour is a nickel," says Florence, speaking of putting strings of woolen on cards. Florence is only twelve, but she . . . works on the cards of woolen strings every night until midnight.

Of forty children working on a single onion farm in Michigan in the summer of 1935, sixteen were thirteen years of age or younger. One of the boys drove them out to the farm every day and back again. . . The boy driver had neither driver's nor chauffeur's license. Another of the boys "doubled" with a job in a local store on Saturday nights in addition to his sixty-hour week in the onion fields.

Shortly before Christmas an investigator for the National Child Labor Committee found Ellen, a youngster of ten and a half years, working on lampshades in her tenement home in New York. . . . She said she had been doing this work since she was seven years old, and that even her little sister, only four and half, sometimes helped. On Friday and Saturday nights, Ellen said, she worked until midnight; but on other nights only until 10 or 10:30.

It is not to be expected that President Butler will be impressed by this evidence that child labor is all too unhappily not abolished in this country. Nor will it impress other opponents of the amendment whose objections are not honestly legalistic, as are his, but all too practical. It is true that in New York State, at least, local laws prohibiting the labor of children

(*Continued on page* 29.)

Thirty Years Ago and Now

Reasons for Observing Children's Day Grow With the Years

By DR. STEPHEN JARED COREY*

THERE are more reasons for Children's Day now than there were thirty years ago. It was in the summer of 1905 that I became a secretary of the Foreign Christian Missionary Society. One of my major duties, assigned me by those incomparable missionary advocates, A. McLean and F. M. Rains, was to take charge of Children's Day promotion. My first circular, written in April of 1905, was entitled "Five Reasons for Children's Day." These reasons were:

God's Love for His World.
The Need of Heathen Lands for the Gospel.
Christ's Commission to Go.
The Need of New Missionaries to Be Sent.
The Promise of the Work in the Fields Occupied.

Those reasons are as valid today as then, and we have many others growing out of changed conditions.

God loves his world and longs for its redemption as much now as he did thirty years ago. There is as much need now as there was then. He yearns for the ignorant to have knowledge and for the hungry to have food. Caste, filth, disease are still rampant in much of the earth. Idolatry, superstition, witchcraft as yet dominate the majority of mankind. God's infinite love for his people and the race's indescribable need for him still constitute an unanswerable reason for foreign missions.

The great commission of Christ to "Go into all the world and preach the gospel to every creature" is as imperative now as thirty years ago, or nineteen hundred years ago. Christ gave the command because its substance was the deepest desire of his heart. If he is what we have taken him to be, then we must go for sheer love of him. If he is Lord of our souls, our responsibility for taking him to the most needy is inescapable.

We need new missionaries as much as ever. They must be carefully selected and fitted to the peculiar needs of the moment, but they are desperately needed. They are needed for the spade work—the pioneering—among six hundred million as yet untouched in distant lands. They are needed as counselors and loving brothers in the native church which is yet small and in the expectant and dangerous period of adolescence. They are also needed in many a vacancy made void by the tragic withdrawals of recent years.

Thirty years ago the promise of the fields called. Today the fulfillment of many of those expectations adds vastly to that call.

There were great reasons for Children's Day for foreign missions when it began fifty years ago; there were more reasons for it thirty years ago and there are greatly increased reasons for it now. Let me set forth five of these immediate needs which are perhaps the most imperative.

FIRST: *The world cannot exist half pagan and half Christian.* It is dawning on Christian leaders everywhere that it is Christ or chaos. In his teachings and in the living of the redemptive life in Christ, lies the hope for peace, for social justice, for economic righteousness, for racial understanding, as well as for the purity of individual life and the saving of the home. Never before in history were there so many antagonistic movements adverse to Christianity. The worship of narrow nationalism, atheistic communism, educational systems without God, a worldly secularism in which material values reign—all these would place spiritual values on the siding and make God negligible.

We used to speak of the Christian and the non-Christian world. We may soon be speaking of the Christian and the anti-Christian world. We need a great Children's Day with its altruism about God in the world, and its generous gifts, to help realize the Christian ideal for humanity.

SECOND: *We have a great native church that calls us.* Thirty years ago we had less than four thousand church members in non-Christian lands. Today there are 63,000. If they were passing by you and you gave each one ten seconds for greeting, it would take eight days of twenty-four hours each for them to pass. They are our brothers and sisters, black and brown and white, of ten countries and eight languages. When the Whartons and Miss Kingsbury went to India, when the Macklins and Meigses went to China, when the Garsts and Smiths went to Japan, when Faris and the Dyes went to Africa, when the Hannas and Williams' went to the Philippines and when the Sheltons and Ogdens went to Tibet, there was no native church to call us. The difficult, untried fields, challenged us then; the harvest was white but the reaping hardly begun. Now this young, adolescent, eager church, just beginning to come to its own in self-support and leadership, calls as a child calls to his mother for love and companionship. This church calls from lands where the opposition is great and the tides against it, dark and mountain high. It is a brave and hopeful church but its

*President, United Christian Missionary Society.

need is imminent and vast. In Children's Day we can extend our hand-grasp and our supporting gifts across ten thousand miles.

THIRD: *The national Christian leaders challenge us.* Thirty years ago Mark Njoji was a promising lad in Congo, converted from his father's pagan chieftainship and harem to Christ. Today he is pastor of the great church at Bolenge, Congo, with its scores of preachers who have gone out into the jungle villages to teach and preach Christ.

Thirty years ago Hirai of Japan was a young Christian in preparation for his life work. Today he is president of the great Margaret K. Long Girls' School in Tokyo, with its almost 600 Japanese girls and young women in training for Christian leadership and home building.

Thirty years ago Dr. Wu of Nanking was a little girl in a Christian school in China. Today she has her Ph.D. from a leading American school of learning and is president of Ginling College, helping to send out hundreds of China's choicest women for Christian service in a nation's most critical period of history.

Thirty years ago Samuel Masih of India was a small, bashful boy in a village school. Today he is pastor of the Bilaspur Church of five hundred members and an outstanding inspiration to the Indian Christians. He was one of the chief speakers at our World Convention in Leicester, England, last summer.

Thirty years ago Li Gwa Gwang was a little Tibetan orphan boy in the home of the Sheltons at Batang. Today he is the pastor of that noble little church in the most remote field in the world. He preaches, evangelizes, trains leaders and is the spiritual guide for a lonely group of Christians caught between the warring contests of China and Tibet.

Thirty years ago Dr. Palencia of Vigan, Philippine Islands, was a little Filipino boy under the instruction of Dr. and Mrs. Pickett, pioneer missionaries. Today he is a leading layman of his province, a Christian doctor of prominence in the whole island of Luzon and he and his wife are outstanding in service for the Kingdom of God.

These and hundreds of others, preachers, doctors, Bible women, teachers, evangelists, nurses and other devoted workers, challenge us to our best the first Sunday in June.

FOURTH: *The work is in great need of being stabilized.* These hard years have greatly shortened the line of work and in many places depleted its strength. A 10 per cent increase in gifts would bring new hope and guarantee sufficient strengthening to hold what we have. Children's Day is the last point in the missionary year for a rally to increase support for the foreign work. We are in danger of being compelled to keep at home a group of missionaries who are on furlough. They are desperately needed on their fields. There is no money to send them. Three hospitals in Africa are threatened with closing because no additional doctors can be sent. India's missionary staff is greatly depleted by age retirement and no funds to send new workers. China calls loudly for reenforcement. The Philippines plead for one family to direct the work among the mountain pagan tribes. To keep faith with what is established—to hold the line from tragic slipping, there is great need for funds. If one thousand Sunday schools should decrease their gifts ten dollars each, the result would be filled with tragedy. If the same number of schools should increase by that amount, the relief and joy would be beyond expression.

FIFTH: *Great and imminent opportunities face us.* In India our missionaries have toiled and prayed for fifty years among the untouchables. Great victories have been achieved. From the orphan schools and the churches have come leaders for our work worthy of a great cause. But now a possible mass movement confronts us. Five hundred thousand people are yeasting with the urge of Christianity. They will want to come by groups and villages. It is a magnificent opportunity if we have sufficient leaders to guide the movement—dangerous if we are short-handed. We must give help soon or the door may close.

In China we occupy centers of great strategy at Nanking, Luchowfu, Wuhu, Nantungchow. The University of Nanking for men and Ginling College for women are modern Christian training plants for leadership. China is infiltrated with atheistic communism from Russia on one hand and attacked by the military and economic power of Japan on the other. It is Christianity's testing day.

Japan is the signal power of the Orient. She will be the greatest factor in molding the Far East for fifty years to come. Her power may be altruistic only as the Christian teaching prevails.

In Congo the greatest testing for the Christian mission is imminent and we are in the heart of that great region.

In Paraguay, in Argentina, in Puerto Rico and in Mexico, our workers are holding the evangelical lines in the midst of a grossly perverted religious system and are in strategic relationship to every urge for genuine Christian advance.

There were opportunities thirty years ago which were greatly compelling—the opportunities today are clarion and unanswerable in their call.

—*Philip D. Gendreau, N. Y.*

Disciples and America's Deepest Need

A Moving Story of the Share-Croppers' Struggle

By DR. SHERWOOD EDDY*

ALL my life I have been looking for the areas of greatest need in the world, seeking to identify myself with them, and then returning to areas of plenty to get them to share with this need. It was so in India, where I was for fifteen years; then in China in later years; and then with our soldiers at the front during the World War. But only recently I have been brought face to face with what I believe is the deepest need in our own country—among the share-croppers and tenant farmers of the South. The terrible situation which I found I blame on no one. It is not the fault of the South. It is the fault of an obsolete *system* which is breaking down and which must be replaced by a new order.

In Arkansas, we went to study the problem of the share-croppers. We saw the frowning front of slavery, feudalism and fascism on the part of many of the planters and landowners shown toward the poor evicted share-croppers and tenant farmers. We found peonage, serfdom, poverty, disease and sometimes terror and violence. The share-croppers say that the landlord keeps the books, signs the papers, and renders the account often "with a crooked pencil." It makes a devastating impression to drive through the richest soil in the United States and to see the poorest human beings living in tumble-down shanties, rewarded for their toil by poverty, pellagra, hookworm, malaria and illiteracy. Twenty-five thousand of these poorest share-croppers have formed the Southern Tenant Farmers' Union which is bitterly opposed by the landowners and planters who are genuinely alarmed lest it liberate these men from the existing system of peonage and semislavery. The result is that scores of families, white and black, have been evicted from their farms and homes on the sole charge that they belong to the Union.

Within half an hour after we had arrived at a tent colony containing nineteen colored families huddled in six little tents and had begun to investigate conditions to see if we could help, we were arrested by Deputy Sheriffs Tip Sullivan and J. W. Shelby of Parkin, Arkansas. We were taken to a large cotton store and locked in for two hours and a score of planters and men off the streets were brought in to tell us "the truth about these damned niggers who won't work." As soon as we were released we began to look for land where we could save these people. At last we found 2,138 acres of the richest black cotton soil in the Mississippi Delta, 400 acres ready for the plow, 160 acres of the best cypress timber for building houses, $7,500 worth of property, including nine houses, tractors, wagons and mules. We could have the whole place with all of the property if we could provide $17,500 in cash within thirty days. It was amazing, like a gift of God let down from heaven after all our days and nights of failure and fruitless search. I have been elected treasurer of the fund. Smaller contributions will be used to purchase immediate relief for the evicted people. Larger sums will be put into the farm, for purchasing equipment, "furnishing" and food supplies for the workers, and will pay for the launching of the whole cooperative enterprise. Over nine thousand dollars has already come in in small gifts.

I have just visited this Cooperative Farm in Hillhouse, Mississippi. I was amazed at the signs of progress in one short month. There are twenty-four families already happily settled on the farm with preparations for taking six or eight more. I saw a hundred acres of brush just cleared for the plow; I witnessed the sowing of the first of 400 acres being sown in cotton, and many more already under cultivation in corn, potatoes, tomatoes and all other vegetables. I was delighted to see the first five houses already built, with provision for fifteen more and for a social center for the community. The government at Washington, generously offered us the plans of their best architects for houses that would cost only $1,000, but with free timber and sawmill, ours cost exactly $33 a house, which is only about the monthly rent of a New York tenement or cheap apartment. The government health experts have rendered us every assistance. They are screening the whole place to make it malaria-proof, including new doors and windows, and building sanitary toilets, at a cost of only $100. They are putting in excellent new force pumps at a cost of $7.50 each, with a good water supply, and inoculating the whole community against the diseases of the district.

I saw the Negro, Flemming, who had been threatened with lynching and driven from the state of Arkansas, when I was there, now safely settled as a

*Former secretary for Asia for the Y. M. C. A., distinguished author and lecturer, who for many years has without financial recompense given himself to answering human needs as he has seen them. At the time of writing the accompanying article, Dr. Eddy was in Texas working in the Emergency Peace Campaign with Dr. James A. Crain and Dr. Edwin A. Elliott.

member of the Cooperative. As a skilled carpenter, he has built his own house, roomy, neat and clean, and is now, with the other members, rapidly building fifteen more for the community. Our white foreman said he was now a free man for the first time in his life. He left the neighboring state as a tenant farmer, where he said his landlord whipped both his colored and white tenants. He escaped with almost nothing and only rescued his furniture with his own rifle.

I was impressed by the economic soundness of our plan. Our land was purchased for only $5 an acre, while land around it is worth $70. The adjoining piece, just like it, has been *rented* by the Government for its Rural Resettlement Plan at $5 an acre a year, and re-rented to the tenants at $6.80 an acre, i.e., their annual rent is more than our purchase price.

A burden of debt hangs about the necks of the surrounding owners and tenants, and among the share-croppers in the cotton country. The owners pay 7 per cent or 8 per cent for their money, and the tenants are charged, often, from 25 per cent to 50 per cent or more by the year for their "furnishing" or food supplies. In contrast to this, we borrow money for our farm at 2½ per cent and it is already half paid for.

The whole place was busy as a beehive with our two tractors plowing furrows, some of them nearly a mile long; four men sowing fertilizer, others logging, building houses, sowing cotton and corn, and planting vegetables. With great interest I sat in at a meeting of the Cooperative Council. They decided on the name of the place as the Delta Cooperative Farm. The democratically elected Council is composed of three white men and two colored men.

As we see it, five principles are involved in this venture and we are confronted by five major problems:

1. There is the problem of *civil liberties* vs. violence, terror and lawlessness. The facts in the case do not, in my judgment, reflect upon the people of the South, but they do upon the state of Arkansas. Are there, or are there not, for the share-croppers, tenants and day laborers of that state, a Constitution, a Bill of Rights, and a Declaration of Independence? Have these people any claim to "life, liberty and the pursuit of happiness" under our Federal form of government? Again, if these oppressed and despoiled people, without a single "foreign agitator," have formed their own indigenous Southern Tenant Farmers' Union to escape from peonage and perpetual debt, from serfdom and economic slavery, have they, or have they not, the right of collective bargaining, or must they forever take their injustice and subjection "lying down" without any of the rights guaranteed by the Constitution?

2. There is the *economic problem.* Over wide areas we are witnessing the disintegration of the system of tenant farming in the South. Owners and tenants are often involved in common ruin, sinking under the burden of debt. Without this burden of debt, by diversified farming and industries under a sound economic system, can we succeed? That is what this experiment must demonstrate. A specialist in the Department of Agriculture in Washington said that this was the most important agricultural experiment that he knew of in the United States. A rural expert writes: "You are on the verge of the biggest thing for human welfare in a machine age that has yet been attempted in this country. The possibilities of this constructive program are staggering."

3. There is the problem of *Cooperatives.* The twenty-eight poor flannel weavers who organized the first Rochdale Cooperative store, investing a pound apiece, were, all unknowing, launching an epoch-making movement. Today, instead of twenty-eight, there are nearer twenty-eight million enjoying the benefits of Cooperation in Great Britain, or nearly half the population. The Cooperative Commonwealth in Denmark and Sweden, following "the middle way," have furnished the transition to a gradually socialized planned economy, without the destructive violence and class war of the Russian method.

4. There is the problem of *technological unemployment* and the new cotton picking machine. I heard an official in Washington admit that we now have 5,300,000 families on relief. The situation is grave and reveals the unsoundness of our present system which cannot give honest work to our people. The solution, however, is surely not in returning to Mr. Gandhi's hand economy. Sooner or later our whole cotton industry and agriculture, like all the rest of our economic life, must be rationalized and placed upon a scientific basis. The Rust Brothers are ready to socialize their invention of the cotton picker, if the ten demonstration machines operate successfully in the southern states this fall. Our farm will be the first in our district to have its cotton picked by machinery.

5. Finally, and perhaps more difficult and deep-rooted than the other four all combined, there is the *race problem,* which we are up against. Are we here rushing in where angels fear to tread? I, for one, refuse to believe that there is no solution for this perplexing question. If the Communists of Russia and the Moslems can solve it, is it insoluble only for Christians? Russia gave land to all its liberated serfs, but we never did to our freed men. As long as the owners could play the Negroes and the poor whites one against the other, both have remained more or less in economic slavery. But at last they have seen that their interests are one. Together they have suffered, together they have formed their own Southern Tenant Farmers' Union, and together they have been evicted as share-croppers upon the roadsides of Arkansas.

(*Continued on page* 23.)

The Children of Congo

By VIRGINIA M. CLARKE*

BIG, fat, protruding tummies, spindly legs, big wondering brown eyes, tight little braids or short fuzzy hair, shy grins, oily, dusty black bodies usually nude or covered only with a wisp of cloth around the waist—such was my first impression of the children of Congo as groups of them stood along the railroad tracks between Matadi and Leopoldville gazing hopefully at the people on the train. Sometimes one would strum a little tune on his small musical instrument while his companion danced a jig. Then they would run alongside the train with hands outstretched begging for a few centimes but often, I am sorry to say, receiving cigarettes instead. I wondered what life might have in store for them.

In a Congo village, deep in the forest, far from the immediate influence of the mission station, the children are as shy as can be, hiding behind their mothers, peeping out from corners of houses, whispering together about the missionary who looks so strange to them. But when the missionary begins to sing children's hymns and to tell them about the little Jesus, then they creep out from their hiding places and slowly gather around her, eager to know these wonders but still ready to run away again at the slightest provocation.

Some of the children are more fortunate than the others. Those who are situated in or near an outpost of one of the mission stations have an opportunity to attend school for a few hours each day. There, under the instruction of a native teacher-evangelist, they learn to read and write and to know and love God and his Son who died for the children of Congo just as much as for our own little ones in America. Their great ambition is to read the Bible. Many accomplish this feat in one year. How proud they are to be able to read it, even though haltingly, when the missionary visits the school. In one such village school there were fifty boys between the ages of eleven and fifteen who could read the New Testament. However, they do not do so well in other subjects for they do not always have slates or paper and often their native teachers are handicapped by a lack of adequate training. The little girls do not have a very easy time. There are so many things for them to do at home: minding the baby, helping with the cooking and gardening, bringing water from the spring or swamp, in short, learning all of a woman's work. So they do not have a very good chance to go to school. If the parents are not Christians they do not encourage their children to attend school. The slightest pretext often serves to keep them at home. Some children even run away from home, they are so eager for school. There aren't many like that in America, are there?

Having learned to read in a village school the boys and girls are anxious to go to the larger school on the mission station and learn more "wisdom" as they express it. But how can they go? They must be recommended by their teacher and chosen by the missionary when he makes his semiannual visit to the village schools. It is sad to say but it is true that many are recommended but few are chosen. Not because the missionary wouldn't like to take every single child back to the mission school but because he has come out on this trip instructed by the station staff that only six boys and perhaps four girls can be supported this year.

But what of the lucky ones who do leave home and go to the mission school? That is an adventure indeed for if they do well in their studies they will stay two or three years on the mission station. The boys are gathered together in a compound with a man and his wife to care for them. The little girls, too, have a home together with a fine Christian housemother in charge, where they may share the household tasks and learn to be good home-builders. Three to four hours a day are spent in school studying wonderful things about the world in which they live, about their bodies and how to keep them clean and healthy, about their playtime and how to choose worth-while games, about God the Father and some of those who have served him well and how they themselves may help in spreading his kingdom in Congoland. They get acquainted with the mysteries of pencils, paper, pen and ink, notebooks, readers, geographies, arithmetics and even French books. In one such school the advent of a bunch of new pencils complete with erasers and clips or a new edition of hymn books with bright red covers created as much excitement as the appearance of a new model Ford would occasion in a group of sophisticated American boys.

*Missionary to Africa under the United Society, now on furlough.

Out of school hours the girls work in their gardens, learn to sew, make clay cooking pots, carry water and firewood and prepare their meals. Of course they find some time for play. Dancing games are their greatest delight. They do not have a wealth of toys but their mother hearts contrive dolls of one sort or another. The little girls at Lotumbe had great fun with dolls made of a bunch of long grasslike weeds. The silky looking roots became the doll's long hair while the blades of grass were tied to form the body and legs. No babies were ever rocked more tenderly or heard sweeter lullabies than those crudely fashioned dollies. Palm kernels serve as counters in many games which they greatly enjoy. They also play games similar to our London Bridge Is Falling Down and Button, Button, Who Has the Button? Life for them is a happy, joyous experience.

The boys are valiant grass cutters and makers of paths in a land where all vegetation grows so fast that by the time one end of the station is trim and neat the other is fast becoming a young wilderness again. Some of the boys learn tailoring or carpentry and all serve their apprenticeship in teaching school before they leave the station. More active sports claim their attention during their free hours. Football is a great favorite with them and when the football is out of commission they are quite lost. An intricate foot-matching game will entertain them for hours, as do wrestling matches, races and contests of all kinds, even arithmetic contests. At Lotumbe it is a common sight to observe groups of boys working long division or multiplication problems in the dirt using their fingers as pencils. Hot arguments often ensue for accuracy is difficult for them to acquire. During the low-water season both the boys and girls are excused from school occasionally to go on all-day fishing excursions. The boys usually spear their fish while the girls build mud dams inclosing small pools and catch the fish in inverted baskets of a special sort. Going fishing is as big a lark in Congo as in America but also more serious for good luck ensures a fine feast for that day and plenty of smoked fish later in the year.

While the boys and girls are in the mission school they also make their first acquaintance with a graded Sunday school. A class of boys at Lotumbe planned their own meetings. Each Sunday they chose one boy as teacher, another as song leader, a third to read the Scripture lesson on the following Sunday. Of course the missionary helped and guided them in all their activities. Soon some of the boys were leading the singing at the village vesper services while others went into nearby villages preaching. Some of these boys were not even in their teens.

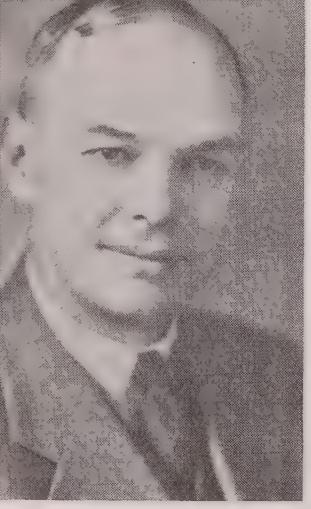
At one time it was my privilege to have charge of a class of little girls. Elima Salome, a fine Christian mother, is the teacher of the group. I had been writing some lessons especially for the little ones in the

Monieka boys at relay races

Sunday school and each week I taught them to Elima. One evening as we were studying the lesson for the following Sunday, Elima said to me, "Oh, if we mothers could only have had lessons like these to teach our children a long time ago we would not be having so much trouble with them now that they are growing up. How fortunate the children in America have been!" In Congo it is often true that a child leads older people to Christ. If only more Congo children might have these same opportunities of living and studying in the mission school and Sunday school!

Their three years of school on the mission station being completed, the boys and girls return to their village homes, the girls soon to become wives and mothers, the boys to find their niches as school-teachers, preachers, carpenters, traders, tailors, fishers or hunters. All of them soon begin to change, even though almost imperceptibly, the conditions of their villages spiritually, hygienically, morally. They become a leaven which will slowly, too slowly, I fear, raise the level of Congo home life.

Strictly speaking, when the boys and girls marry they are no longer children. However, in Congo many marry so young that the new wives are sometimes mothers with babies of their own at an age when American girls are still busy with high school studies, sports, and gay good times. Weci Marie is one girl who was reared in the Bolenge girls' boarding school. Finishing her elementary school work she entered the Congo Christian Institute. There she met and married Lokofe Moses, a fine young fellow from the Lotumbe boys' school. After completing three years in that school they went to Lotumbe where Weci, although the busy mother of two small children, is serving as principal of the Lotumbe girls' and women's school while Lokofe is supervising the work of a hundred and fifty pupils and a dozen teachers in the boys' school. Both are doing their jobs well and are of real service to their community.



Emory Ross

Ethiopia—Christianity's Testing Ground

By EMORY ROSS*

MIXED into the Italo-Ethiopian situation are politics, economics, greed, hatred, egos, fears—almost the whole gamut of human emotions. But for the Christian church and for world society the interracial implication of this unequal struggle may well prove to be among the most far-reaching and dangerous of them all.

As never before in the history of the world the hundreds of millions of non-whites are seeing enacted before their very eyes a scene from the drama of white aggression against non-white weakness. Thanks to our system of world-wide communication the periodical press in a thousand languages carried the story day by day and week by week of Italian attacks and Ethiopian defense in the highlands of Northeast Africa. The oldest continuously existing unconquered kingdom in the world has fought what some believe to be its last battle to preserve its historic independence. On news reel screens and over millions of radios this tragedy is being pictured and described. Hundreds of millions of non-whites are seeing as before their very eyes the application of those ruthless methods which have in the days of their fathers and of their grandfathers deprived them already of control of some of the richest and most fruitful portions of the earth.

Reuters, the British news agency, some time ago, cabled around the world the story of the Zulu chief who had asked in South Africa from whom he might seek permission to recruit and arm and march up the backbone of the continent a thousand brave Zulu warriors to aid his fellows in Ethiopia. A generation and a half ago that same Zulu chief would not have known that anything was going forward in Ethiopia. He would have had no sense of racial oneness with the Ethiopian people, he would have felt no continental continuity with that far-removed territory. He just would not have known. But now he does and those Zulus, in whose hearts the spirit of national independence has not yet been wholly conquered, look longingly but helplessly at the struggle which is going on far toward the north of them. In West Africa and in East, in North Africa and throughout its center it is increasingly known, dimly by many, of course, but nevertheless known, that a great white Christian nation has been waging pitiless war against an ancient black Christian nation.

An Ethiopian representative landed some months ago in Japan on a semiofficial mission and was met at dock-side by a mass of Japanese who escorted him to Tokyo and there in the squares of the city staged a vigorous demonstration, with banners reading in Japanese "Down With Italy" "Support Ethiopia." Not only is there in some sense a color bond between Japan and Ethiopia, but the Japanese government and people are not forgetting the commercial treaty which was concluded between their two countries prior to the outbreak of the present hostilities, by which Japanese would be given 650,000 acres of rich, low-lying cotton-growing land in Ethiopia to be planted and worked by the Japanese government, with the cotton going to the mills in Japan, which are already challenging Lancashire for the cotton supremacy of the world.

In India the English language and vernacular press has had pages and pages of news stories, correspondence and editorials upon this Italian onslaught on Ethiopia. In China in the Philippines, widely throughout the entire non-white world, this tragedy is being viewed. As never before in modern history, white civilization is facing an acid test in the minds and hearts of the great non-white population of the world. White Christianity is being equally tested. White Christianity is inextricably involved in the situation of increasing gravity which succeeded one another with bewildering rapidity since that first, distant incident around the Ethiopia wells of UalUal.

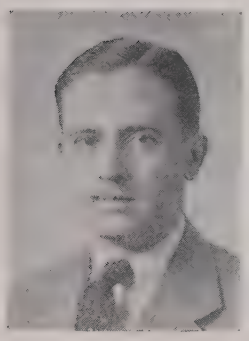
The relative silence of one great branch of the Christian church in the face of this aggression lays an added burden on the rest of Christendom to stop it. Not only, however, to stop this attempted conquest of Ethiopia, but to lead the world to those solutions of Italy's staggering problems and those of Japan and Germany and Russia and France and Britain and America and the whole society of nations, whereby freer access to the basic raw materials of the world can be provided freely and peaceably to all who need them. The normal growth of population and the inevitable changes of society can be cared for as they occur without bleeding ourselves white upon battlefields where nothing is ever settled.

White civilization and white Christianity have faced the acid test in Ethiopia, it is true, but no more than they do upon the shores of that Geneva Lake and in the capitals and chancelleries of the world.

*Secretary of American Congo Committee.

Personalities

By FRA EDGARDUS



Harold A. Peters

STARS over the parsonage: Preachers' sons have a way of making good in amazing ways. A listing of sons of the manse in positions of eminence and responsibility is a pleasing diversion. For an instance within our own ranks, take the case of Harold A. Peters, son of George L. Peters, Christian minister at Canton, Missouri. Still in his early thirties, Harold is a journalist of international renown. As a representative of the United Press, his first assignment was to Buenos Aires, next to London, thence to Berlin, where he remained for five years. He covered the spectacular trial of the suspects of the Reichstag fire, and later, the uprising of the Socialists in Vienna, and the assassination of Dolfuss. Last autumn, Mr. Peters was sent to Greece to report the *coup d'etat,* and return of the king. He is now in Egypt, watching the dramatic movements of the political and military leaders, from his watchtower in Cairo. And lastly, this lovely thing: Harold gave his father a trip to Europe in 1932, as a small token of filial love and appreciation.

And preachers' daughters! Stars scintillate over them, too. In Washington, D. C., is Mrs. Gertrude Pinkerton Pugh, daughter of William H. Pinkerton, one of our honored and useful ministers; today one of the most eminent church women in the National City.

Mrs. Eugene V. Pugh

Born in Paducah, Kentucky, Gertrude was baptized by her father when she was eleven years old. She taught a class in the Bible school when she was sixteen. She studied voice in Kansas City, was married to Eugene V. Pugh in 1919; went to Paris with her husband, where she spent a year in France and Belgium. Coming to Washington in 1922, Mrs. Pugh forged rapidly to the front as a leader in the National City Church. She served two terms as president of the Woman's Council of that congregation and is now President of the Woman's Council of the Washington Federation of Churches. Piquant of personality, yet modest and unassuming, Mrs. Pugh is a tireless worker in Christian circles, presides over a spacious home, where she entertains with old-time hospitality. Slight of figure, it is a mystery how this daughter of the manse accomplishes so much and does it so well.

And preachers' wives! Here a galaxy of stars. And since my space is limited, behold Mrs. William A. Shullenberger, and Mrs. William F. Rothenburger, both of Indianapolis. Here are two women "nobly planned," very different in personality, yet equally capable and extremely versatile. Either of these wives of preachers can concoct a cake, crochet a doily, knit a sweater, read a bang-up paper for a literary club, negotiate a family budget, lead a prayer meeting, manage a household, mother a brood of lusty youngsters, handle a blatant book agent who insists on seeing the parson at his zero hour, give ear to the myriad murmurings of a city parish, and the while keep smiling. Selah. Parsons Rothenburger and Shullenberger are successful heads of great city churches, members of important commissions, prophetic preachers of the Word. How much of their poise, tact and statesmanship is due to their gracious and friendly wives, nobody but the Recording Angel knows, and he won't tell.

Mrs. W. A. Shullenberger

And preachers' parents, too! One such shining star is C. M. Yocum, whose son, "Cy," though a distinguished foreign missions secretary, is really only C. M., Jr. The elder Yocum, going strong in his 84th year, has been a member of our Steubenville, Ohio, church nearly 70 years. He holds there, too, a perfect Sunday school attendance record of 38 years' duration.

And preachers' libraries! Stars over them also. How I love to browse over a preacher's books. Consider the library of George Hamilton Combs, the result of forty years of generous and discriminating purchase—poetry, fiction, belle lettres, many of the old favorites—Emerson well thumbed, and every new volume worth owning; the library of R. H. Miller, with noble volumes on philosophy, science, theology, and the best in homiletic literature—no trash on R. H.'s shelves.

C. M. Yocum

Filipinos Carry On

By W. H. FONGER*

Typical house of a poor family in the Philippines

JUST recently I returned from a trip to the province of Abra where I attended a Bible institute with the people of the mountain district.

The attendance at the institute was beyond all expectations. The folk were all eating together and for several meals there were more than 500 present. During the entire time they slaughtered three large pigs, one cow and one carabao. Of course, there were enormous quantities of rice also consumed and many different kinds of vegetables and also a few bananas as usual. The work was all done by the people, not only the local people who live where the convention was being held, but those who attended from other towns took their turn, as they were divided into groups and the work assigned.

The programs throughout the institute were good. The classes were exceedingly orderly. We had as subjects certain Bible studies such as the Sermon on the Mount and the history of the church as found in the Book of Acts. We had a course in the history of the church since the time of the apostles, one a comparative study of the Roman Catholic church and the Protestant church. We also had lessons in the methods of teaching the Bible to adults and children and a time for singing when the people learned new hymns and songs. They also had the Laubach method of teaching illiterates, which was very eagerly accepted by the people. At night we had evangelistic sermons and during the institute sixteen were baptized. Every afternoon about four o'clock we went out into one of the nearby rice fields and played volley ball and other sports.

I want to speak also of the signs which I see of progress in other lines. On the last Sunday morning during the service I was asked to preach the convention sermon. There must have been at least 600 people in the chapel and gathered about just outside, but all within hearing distance and all were attentive and orderly. I could not help recalling the first trip which I had made to that community which was in the year 1925. At that time it was almost impossible to have a meeting; people simply would not come to listen to the preaching of the gospel. Now we have well-organized churches in practically all of those communities and have in four of them fairly comfortable and at least serviceable chapel buildings.

Another of the signs of progress which was very noticeable was the attitude of the people during the meeting. I believe that the factor most responsible for that progress is the fact that we have now these four chapels. Before the chapels were constructed, the meetings were held outside; if in the evening, gathered around a fire, or if in the middle of the day, under the shade of a tree. In some cases meetings were held in the home, but it was rather difficult to get any good order or to get the spirit of worship or devotion under such circumstances. Their response to the chapel building dedicated to such service has been very remarkable.

Another thing that was very noticeable is their increasing ability to sing and to read and take part in all of the services. All of these workers who are being sent to the mountains are fairly good singers and all are able to lead in the singing and to teach the people new songs. It was a real pleasure to listen to the congregational singing through the institute.

Self-support is also making good progress. During this past year an attempt has been made to raise funds for the support of the work there and also to help the lowland conventions. The reports of the convention showed that while these mountain people were not giving money, they were giving a part of their harvest and from several places reports came that they were giving one hundred bundles of rice or more. This will be a great help in the support of the workers and in other ways. Also, during these recent months, five of the seven workers have been getting their support from the people; that is, they have been provided with food and a place to live.

I suppose it is always true that one notes change more readily when one has been absent for some time, but certainly I could but feel that most marvelous progress has been made in all lines in this district since our leaving there just about two years ago. We greatly rejoice in the ability of the Filipino workers to carry on and believe that if the present program can be continued, it will not be long until those mountain Christians will be as willing and able to take care of themselves as the people of the lowlands have proved to be.

*Former United Christian Missionary Society missionary in Philippines; now secretary American Bible Society for the Islands.

Unified Devotion

By B. H. BRUNER*

THE writer of 1 Chronicles gives us a rare portrait of King David appealing for funds for the erection of the House of God. This king, who had sounded the depths and scaled the heights of life as few men have, came to the end of his day with a great disappointment in his heart. The greatest dream of his life was unrealized. The temple of Jehovah, as he had planned and visualized it, was unbuilt. But instead of bitterness there was joy and hope in his heart. He knew that the materials and wealth necessary for the erection of that temple were in the possession of his people, and his son Solomon and the new generation were ready to begin the task.

B. H. Bruner

Looking into the future he said: "Solomon, my son, whom alone God hath chosen, is yet young and tender, and the work is great." The tremendous task which the youth of his day faced must be undergirded with all the resources at the command of the people. As a leader David did not ask his people to do anything which he was not willing to do. "Because I have set my affection on the House of my God, seeing that I have a treasure of mine own of gold and silver, I give it unto the House of my God . . . Who then offereth willingly to consecrate himself this day unto Jehovah?" As a result of this appeal the people came with their offerings and gave them to the "treasure of the House of Jehovah. And the people rejoiced for that they offered willingly, and David the king also rejoiced with great joy."

Back of this marvelous response was the fact that both David and the people had "set their affections on the House of God." They were united in their devotion. They had a vital interest in the future of their religion. They loved God. The men who ministered in their places of worship were only the servants of God. They would come and go with the passing years. But the House of God and the God whose presence dwelt there would abide through all generations. Here was the center and object of their affections and devotion.

Does this ancient Hebrew congregation have anything to teach us as we face the ever present problem of offerings and more offerings for the local church and the larger enterprises of the kingdom? Those of us who are getting older have something of that same disappointment in our hearts which David had. Some of our greatest dreams are unrealized. Most of the temples which we planned and visualized are unbuilt. Our sons and daughters stand upon the threshold of their careers in a day of arrested social and spiritual development and face the staggering task of keeping our ideals alive and building them into the fabric of a better civilization. It is not a day for brooding over our disappointments and unbuilt temples. The materials and resources out of which those temples must be built are in the possession of our churches. It is ours to throw the Unified Devotion of our remaining years into the task of making those materials and resources available for the builders of the future.

Our most urgent problem in the modern church is not promotion, but devotion. Unified Promotion is good so far as it goes. It represents the mature judgment of our best leaders on the technical ways and means of financing the work of the church. The real sources of our corporate income as a brotherhood are in the local congregations. But these resources will never be commanded for the work of the kingdom until there is a recovery on the part of both leaders and people of a genuine "affection for the House of God." People are not supporting adequately the far-flung program of the church today because they do not love it. They love new cars and radios, the movies, beautiful homes, the blue skies and sunshine of Florida and California in winter and the whispering winds through the pines of the North in summer. Churches are filled with men and women who are "lovers of self, lovers of money . . . lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." Our supreme problem is the transfer of the affections and devotion of the people from the world to the House of God.

Lack of Unified Devotion now spells deep disappointment for our generation. A recovery of a genuine "affection for the House of God" would bring joy into the hearts of both leaders and people and make the kingdom tasks infinitely easier for the next generation.

*Minister Edwardsport and Bicknell, Indiana, Christian Churches, author of *Toward the Sunrising*, etc.

Getting Next to India

By K. L. POTEE and W. G. MENZIES*

MY FRIEND, meet the ruler of India! He comes not with viceregal splendor, under the traditional silk umbrella of royalty, nor does he sit in the halls of the mighty with titles after his name. No one bows down to him with reverent salaams or calls him "Maharaja." In fact he does all of the salaaming and the giving of tribute. Nevertheless the Peasant of India rules the destinies of this ancient land. His badge is the plough polished by Indian soil or the primitive sickle against a field of ripening grain. He who knows the mind and understands the living conditions of India's Man of Destiny, knows how far this nation has progressed. He who is interested in the uplift of body and soul seeks for ways to keep next to the village farmer.

One of the best methods yet found in Pendra Road is the Agricultural Fair which takes place each year through the generous support of friends in America and India. For two days every possible attraction calls the farmer and artisan away from the ruts of his traditional thinking and working to see the best approved methods of modern farming.

To the Fair and Exhibition come the products of farm and garden: rice of 20 different kinds, wheat raised on the uplands, cheap grains from the inferior soils, pumpkins that rival in size those of distant lands, radishes each one big enough to feed a family, sugar cane and jawar that tower from 10 to 18 feet in the air, flowers grown in the small gardens of village homes, fruit produced by some dark-skinned rustic; all these and many more that have not yet been given English names come to compete in the grain and vegetable section. No draft horses of great size come for the animal exhibition but rather the slow plodding water buffalo and the Indian ox with the hump on his back, or goats raised in the village home with the rest of the children. All may be peculiar to foreign eyes but still an integral part of Indian life. Year by year the process goes on, helping to make known the best ways of leaving the "low vaulted past," moving into the emancipation of the present and looking forward to better economic conditions in the future.

Prize-winning bullocks at Pendra Road Fair

This year, even with the handicap of threatening rain and the general mourning for the King-Emperor, the Pendra Road Fair made strides in keeping next to the farmers of this district and keeping the farmers next to the Life-Giving Institutions set down in their midst.

"One thing I like about this Agricultural Fair is that it is next to the church. Any one who comes can see that the church has an investment in it." Thus spoke one of the out-of-town visitors on completion of the two busy days. Indeed the Fair is next to the church, not only in geographical location, so that all may see the tower and hear the bell, but also to the interests of the church. From the beginning the local church has given from $25 to $45 toward the running expenses as a manifestation that Christianity is positively interested in the economic welfare of India's Man of the Plough and Hoe.

This year in addition to furnishing part of the support and most of the personnel to run the affair, the local church took advantage of the opportunity to spread the good news of the gospel. After the church was emptied of all of the benches which were used to help in making the exhibition booths, a local committee decorated the inside of the building with pictures of Christ. These were so arranged as to give a connected account of the life of our Lord. Each picture was carefully framed and titled, with an appropriate text to stimulate interest. One of the most encouraging features was the respectful way in which groups came into this Religious Picture Gallery, led by some lay Christian of the community who explained each picture. On a table were arranged gospel tracts and small pictures for sale.

One might say that the Fair is next to the school. For two or three months the four neighboring mission

*Missionaries under the United Society at Pendra Road, India.

schools were preparing for the gala day of the year. All of the mottoes for the pictures were made by the teachers and pupils. The girls of the schools had shown keen interest in making the small shirts that were given to each baby brought to the Baby Show. Two months in advance cloth was given out with directions as to the size of the necessary garments. Capable hands were kept busy until the day when 95 babies came through the threatening rain to see who could weigh the most and kick the hardest. As they left they took these colored shirts in lavender, pink, yellow, blue and green as mementos of the work of about 90 girls in the local schools.

The girls of the Vocational School at Sumankhetan had on exhibition the various things they make to show what the Indian mother can produce in her own home as her contribution toward better standards of living. Not only lace, embroidery and knitting, but rag rugs, baskets, brooms, bags, tiles, bricks, mats and many smaller articles went to show that this school is being kept next to the needs of the village home.

Classes in the coeducational Middle School undertook several health projects. One class was responsible for the Temperance booth. Attractive Indian Posters were on display and members of the class took turns in explaining them to those who could not read. The experiments to show the effect of tobacco on insect and fish continued with unabated interest until the supply of animal and fish life was annihilated.

Prize-winning sugar cane shown at Pendra Road Fair

A second class demonstrated the bore hole latrine and model septic tank that were put forth as the best solutions of India's village sanitation difficulties. Questions as to the necessary size of the tank and the depth of the latrine, as well as the cost of installation, kept both the boys and the supervising master busy for all of the hours that the crowd was about.

The Fair is next to the hospital in the sense that it gives the Medical Department the opportunity to examine the babies of the district at the Baby Show and to counsel the mothers on the care of their children. A booth on Red Cross work and the prevention of tuberculosis appeals to the eye of those who can read.

The Fair is definitely linked up with the Agricultural Department of Government. By means of the exhibit of seeds, demonstration of the correct methods of manure disposal, curing grass in a simple silo, and the use of modern ploughs, many villagers learned ways of improving their own methods of farming. As the number of other agricultural exhibits in the district is very small, government officials give their strong support to this Fair. A very significant feature was evident in the prize-giving at the end of the final day. The dais was decorated with about a hundred fruit trees procured through Government agencies at a minimum price. As the successful winners in each section were called they came forward. No prize was more happily received than the fruit trees. As they were carried off into the gathering dusk one could imagine these mango, lemon, orange and banana trees taking root in 82 different home gardens scattered in 19 villages, and giving vitamins for many a day. Even the prizes contribute to keeping next to the needs of the farmer.

Finally one ought to mention that the missionaries' bungalows are next to the Fair grounds. The second afternoon the lady missionaries were hostesses to a large group of invited guests, to whom tea, cakes, fruit and nuts were served. Thus they were given a touch of Christian home life and hospitality in a great friendship hour. The Fair is permeated with the personality of the ones whom the home church has sent to India to commend the Spirit of Christ to those who know Him not.

James Henry Fuller

DURING the meeting of the Board of Review in Indianapolis came word of the death of one of its members, James Henry Fuller of Little Rock, Arkansas, on April 17, from a heart attack. Mr. Fuller had preached on April 12 and presided at a meeting on the day before his death. J. H. Fuller lived an active and useful life, as teacher, lawyer, minister and for three years as a missionary in Monterrey, Mexico, under the Christian Woman's Board of Missions, shortly after his marriage to Miss Bertha Mason, in 1908, who had served in Mexico for six years as a missionary and was at that time secretary for the state of Texas. For some years Mr. Fuller has been state secretary of Arkansas, while Mrs. Fuller has served as state secretary of the woman's work. Mr. Fuller was vice-president of the State Secretaries' Association and had served as a member of the Board of Managers of the United Christian Missionary Society. He was seventy years of age and besides his wife leaves a sister, Mrs. Katherine Bragg of Jackson, Tennessee, and several nieces and nephews.

Call It a Day

By LEILA AVERY ROTHENBURGER*

WE MOPPED our brow and batted our eyes. No use; it was impossible to study with the mercury hitting ninety-eight on a leaden gray day. We decided to call it a day and quit.

Thus at ten-thirty in the morning we walked out of university halls, beaten by the temperature.

"See here," grumbled Conscience, "we came up here to study race relations. You can't slump on the job like this."

We tried to make believe we did not hear, but Conscience was most persistent. Rather than be nagged all day we compromised, "All right then, let's move out into the open and see what's doing."

There was plenty doing but we did not grow really interested until we ran into the crowd waiting for Joe Louis. The Brown Bomber enthralled us. The snooty folk who frown do not know how much of this matter of race relations is bundled into this youth who represents three racial strains and epitomizes the contacts of races in our history, the economic struggle of a suppressed people, its sense of pride and its satisfaction upon recognition in any field.

BUT Conscience hurried us on. Time was so precious and the South Side Center Store was just around the corner. . . . Now here is a store! It is owned by two Jews and three Gentiles and managed by a Negro who has a sales staff 60 per cent Negro and 40 per cent white. Thinking to please Conscience we made a brave front of camping with the books written by or about Negroes, but the inconsistent creature wanted to linger in the toiletries section where there is the most bewildering array of beautifiers all the way from Parisian products to Indianapolis Madam Walker's compounds.

We tried to lure Conscience back to the racks where all the Negro newspapers of the U. S. A. may be had but we had to give up in favor of the Eff and Bee dolls. It would take a heart of stone to resist these almost alive Negro babies and from that moment Conscience forgot all about books and theories and committees and resolutions of good will and all et ceteras. We forgot about race relations in one grand mixture of humanity.

After examining the metal hats in Earl Hines' orchestra at the Royal Theater, we climbed three flights to see the machines, only to forget cinemas in the huddle that ensued when the spotlight, not of the theater but of discussion, was turned upon the subject of Negro education.

LATER we found ourselves by Stygall in a federal projects class, scanning notebooks made by this man who, after age eighty, accepted the government's offer for self-improvement. Unable to read or write he had earned a living and reared and educated a family. As an octogenarian he had his first chance to educate himself formally. The neat little sums and well-spaced copy lines, marked 100 per cent by the teacher, bespoke high courage and noteworthy achievement.

Admiration with a dash of pathos wells up in one as he watches these classes of men and women, many of them well on in years, grasping so eagerly the opportunity to learn and do.

Somewhere along the line we ran into Haile Gage, aged four, clad in Dutch blue swimming trunks and asking, "Let me get into your car?" Lithe and thin as a cat, his dark little hands clasped the steering wheel as, in imagination, he set out upon who knows what adventure. From the tenor of his few remarks we are forced to believe that it carried him to his idol, Joe Louis.

Our mind kept jumping from Stygall to Haile Gage, from Negro slave cabins to rows of congested city apartments. The dreams of four generations of Negro mothers seemed to be hauntingly present, unseen, intangible, but definitely sensed. At the end of eighty odd years Stygall learning to write; Haile Gage with an ex-slave great-grandmother still to croon over him, but with parents both of whom can produce their college diplomas. Will this sober-faced youngster ever quite sense the price that has been paid for the promise his young life holds? He is the heir of the achievement of eighty of the bitterest years of men.

REVERIE might have held us captive had not Conscience kept us trekking up and down, down and up—Halsted Street, Grant Avenue, Maxwell Street, "Jew Town" where our weak wills hovered between the disirability of fur gloves and huge glass mugs that would necessitate paging Gargantua. Jews, Negroes, Mexicans, Chinese, Italians all mingling and melting into one kaleidoscopic picture.

Symbol of energy was Mame who had struck town fourteen hours previous, had already landed a job and learned to play bridge. This nineteen-year-old real personality had "Hoofed it up from Alabam." There was the gleam of ivory against ebony as she commented, "Believe me, I didn't walk all that way for nothin'."

For efficiency we took off our hats to Miss Higgins, Y. W. C. A. secretary. It will never be written into an official report, but what she was telling a young

*Wife of pastor of Third Christian Church, Indianapolis, Indiana. Contributing editor of WORLD CALL. See also "Personalities" page.

bridegroom, who was claiming a lovely young girl from the staff, was of the stuff that builds clean and dependable family life in a democracy.

Piles of stinking garbage and nauseating fish stalls! It was not so much the fishiness that overcame us as it was the sudden recollection of certain articles we once wrote about the filth of China. Well, it isn't so serious; we just happened to see China before we saw this part of Chicago. Once again we solemnly vow that never again will we write anything derogatory of a foreign land until we have found its match in the U. S. A.

Eight o'clock found us in Washington Park talking to a race group, and we might be there still had not a sudden downpour of rain driven us to shelter. Just as suddenly we realized that our feet were about to fall off. It was time to call it a day and nose for home. As we did we pondered a few things. Here we were preparing to teach the thirty-sixth mission study book in the series that Protestant women have studied down the years. The regional institutes will soon emerge across the country. Leaders will be coached to carry the message to churches, large or small. For a year "the templed hills" and the "little brown church in the vale" will give their attention to Emory Ross' *Out of Africa* and Dr. Charles Johnson's *Prelude to Racial Understanding*. Will they make this merely a thing of theory, of lectures and charts, of entertainment and stereotyped programs? Will they make of it a high and glad adventure of friendship?

Oh, Program Planner, we beg of you to forget your books at least part of the time and go see.

Two Disciple Educators Pass

By DR. H. O. PRITCHARD*

MONDAY, April 20, 1936, marks the passing of two prominent Disciple educators.

One was Dr. Elmer Ellsworth Snoddy, who for twenty-two years has been professor of philosophy, ethics, and Christian doctrine in Transylvania College and The College of the Bible in Lexington, Kentucky.

Dr. E. E. Snoddy

Before coming to Transylvania, Dr. Snoddy taught for sixteen years at Hiram College. Dr. Snoddy was born at Stilesville, Indiana, the son of James Henry and Charlotte Drake Snoddy, and received his elementary education in the schools of Indiana. However, at an early age he went with his father and mother and family to South Dakota, before that state was admitted to the Union. He came back to attend Hiram College and graduated from that institution in 1896. He did his graduate work at the University of Chicago, University of Michigan, and at Yale.

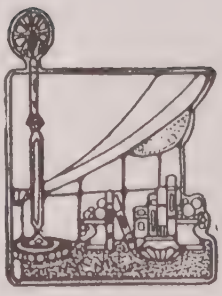
Professor Snoddy was truly a great teacher. Great teachers are rare and it is difficult to define their power. But he had that unusual quality which set him off and which classified him as truly great. His thirty-eight years of teaching will give unanimous testimony to that fact. He was prophetic and inspirational in his work. The educational world has all too few such teachers, and his death is therefore a great loss. The Disciples produced few, if any, greater teachers of Dr. Snoddy's generation. He leaves a widow, a son, two brothers, and four sisters. His son, Leland B. Snoddy, is a teacher in the University of Virginia.

THE other teacher who passed away on the same day was William Darnell MacClintock, aged seventy-eight, who was retired as professor of English Literature at the University of Chicago. He died at the home of his son, Professor Lander MacClintock of Indiana University at Bloomington. Dr. MacClintock was born in Bourbon County, Kentucky, and was a graduate of Johns Hopkins University and Union Theological Seminary. He taught English literature at the University of Chicago for forty years. He was one of that rare group of teachers whom President Harper gathered around him when he began to build the University of Chicago.

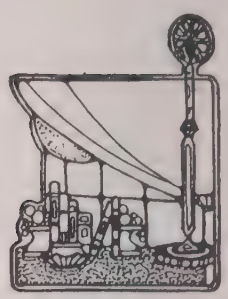
Dr. MacClintock was a faithful member of the Christian Church. He was associated with Dr. Ames, Dr. Willett, and Dr. Garrison and others in the building of the Disciples Divinity House and was intensely interested in its work from the beginning. On one or two occasions he served as acting dean of the Divinity House and carried on the work until a regular dean could be obtained.

Survivors besides the son of Bloomington, are Professor Paul MacClintock of Princeton University, two daughters, Mrs. James D. Brown of Champaign, Illinois, and Mrs. Clarence Efroymson, of Indianapolis, and a brother, Samuel S. MacClintock, of Chicago.

*Secretary of higher education.



Book Chat



Some Basic Books for the Preacher

By C. E. LEMMON*

ONE of the absurd penalties for writing a page like this is that one grows to be an authority on books, a naïve and silly idea of course, but an idea that persists as evidenced by letters that come in from good people in many states asking for a list of books for some purpose or other. Several young preachers have written for a list of basic books for the preacher which one appropriately called the "tools of the profession." Such a list could not account for the many variations of personal bias for one can no more choose the books for another than he can choose his wife. In either case, however, a courteous introduction may prove serviceable.

Every young preacher should begin with the right kind of a Bible. He needs the American Standard Version, with references, concordance, maps, pronouncing dictionary, costing about twelve dollars so it will last a long time and be a book of beauty. A preacher's Bible must grow old with dignity, with wrinkles and lines and soiled places and raveled edges, becoming ever more interesting and individual. I saw the late I. J. Spencer's Bible a year or two before he died and it was a sight to behold with its strange conglomeration of pencil tracks and markings. The minister should also have a copy of the Authorized in a cheaper library edition as well as some of the modern vernacular translations which Dean Charles R. Brown scorns as being "chatty." Moffatt's Bible is the best of the English translations, while the American Bible (especially in its new and compact edition) by Smith and Goodspeed is an indispensable. Luccock's *Preaching Values in the New Translations* gives an interesting clue as to their usage. I have observed that the comparison of the various translations is rapidly taking the place of commentaries in Bible study.

My own investment in a nine-volume Bible dictionary has scarcely paid commensurate dividends. There are two or three one-volume dictionaries which are very good. Besides saving considerable money the single volumes are more practical as it is almost a universal law that a reference work is useful in inverse ratio as to its size. For that reason a good fair sized general dictionary is more practical than the large unabridged and can be discarded with less heartache when out of date. On the other hand, a large encyclopedia is worth 'most any sacrifice and is foundational to a professional man's library. Hazard's concordance of the American version is an important tool with the old reliable Bartlett's quotations as a good adjunct. Fowler's *Modern English Usage* is a dictionary both interesting and amusing. *The World's Great Religious Poetry* by Caroline Hill is a large collection indexed and classified for maximum usage, while Thomas Curtis Clark's *Quotable Poems,* volumes one and two, are irresistible.

Allen's *Life of Phillips Brooks* should be required reading for every preacher, while the *Reminiscences of Lyman Abbott* are interesting not only for insights into the career of this remarkable man, but for what he had to say about the preaching methods of Henry Ward Beecher. Robertson's sermons in the Everyman Library series are the classics of English preaching, while the sermons of Phillips Brooks are after the grand style. A young preacher would do well to have some sermons by Alexander McLaren, master of expository preaching. Fosdick is the peer among present-day preachers and best illustrates the newer pedagogical methods of preaching. Lynn Harold Hough and Ernest Fremont Title also produce sermons worthy of the great tradition of English-speaking preachers.

A young Disciple preacher should have the *Memoirs of Alexander Campbell* by Richardson, *Archibald McLean* by Warren, and W. E. Garrison's *Religion Follows the Frontier,* a story of the Disciples written by a trained historian.

Encyclopedia biographies and church histories will furnish insights into the modern missionary movement. Most missionary books are transitory in character. I should class as my own indispensables such works as Blaikie's *Life of David Livingstone,* McLean's *Epoch Makers of Modern Missions* and, if still obtainable, *Where the Book Speaks.* Intimations of the changed attitudes and apologetic are contained in the little classic *The Christ of the Indian Road,* the best of the many Stanley Jones books, while the *Rethinking Missions* is an essential picture of the assets and liabilities of the missionary enterprise. The rapidly changing phases of the missionary movement are best portrayed in current magazine discussion and in the church press.

(*Continued on page* 43.)

*Dr. Lemmon is minister at Columbia, Missouri, and contributing editor of WORLD CALL.

Social Trends

By JAMES A. CRAIN*

A Foreign Policy for a Campaign Year—

President Roosevelt was to have opened the forty-first annual Continental Congress of the Daughters of the American Revolution in Constitutional Hall at Washington on Monday night, April 20, 1936. The death of his long-time friend and political adviser, Louis McHenry Howe, caused him to cancel the engagement and to send instead a letter which was read to the Congress by the president-general of the organization. In his communication the President made four important declarations; first, the United States must maintain an "adequate" national defense. Second, the administration will continue to develop and extend the "good neighbor" policy announced some time ago. Third, notwithstanding the failure of the disarmament conference, the United States will not build up its navy to full strength unless other nations begin a building campaign. Fourth, the President regards the renunciation of war as an instrument of national policy as an important principle in guiding our relations with other nations.

In his communication the President took note of two groups of citizens who regard our naval program with anxiety. One of these groups believes that the navy is being neglected and allowed to remain below the defense needs of the nation. The other is concerned over the rapid growth of naval expenditures and the possible menace to world peace occasioned by the size of our navy establishment. Both groups are needlessly alarmed, thinks the President. The navy will be kept at a strength to assure "adequate" national defense, but will not go beyond that point. Nor does he see any contradiction between the principle of maintaining an "adequate" national defense, on the one hand, and espousal of the "good neighbor" policy and re-affirmation of the principle of the Kellogg-Briand Pact, on the other.

What Is "Adequate" National Defense?—

Enthusiasm for the President's declarations must be tempered by recognition of the fact that "adequate" national defense is an exceedingly elastic term. Adequate for what? The answer to that question depends upon what we mean by national defense. A naval establishment adequate to protect our own shores and our own homes is one thing. A naval establishment adequate to protect our foreign investments, our oil and mining concessions in foreign countries, to enforce our national policies in Asia, is quite another. Senator Nye charges that this latter definition of "adequate" national defense is the one upon which our naval policy has been based; that regardless of the principle on which the State department has been proceeding, the Navy department has laid its plans to make war *anywhere in the world* that American interests are jeopardized. The fact that we have been adamant to all efforts to abolish big, heavy capital ships lends color to the charge. Battleships of 35,000 tons are not needed to protect our coast line. Their principal value lies in their ability to steam long distances and strike heavy blows. For effective defense work the lighter, speedier, more mobile battle cruisers are preferable. Both the United States and Great Britain turned a deaf ear to Japan's proposal that a new naval limitation treaty be negotiated on the basis of the equal right of all nations to build such number and types of ships as may be needed for actual defense purposes, within an agreed-upon total upper tonnage limit, and to her offer to scrap as much as 400,000 tons of naval armament under such a treaty. This proposal was rejected because such an agreement would permit Japan to build a navy that would support her imperialistic policy in Asia and would deprive the United States and Great Britain of the power to compel observance of the Nine Power Treaty. It was precisely because both nations foresee the possibility of having to wage war in waters far removed from their own shores that they insisted upon retaining the 35,000-ton battleship. The phrase "adequate national defense" must therefore be interpreted in the light of what is meant by "national defense." The President's reference to an "adequate" navy and his declaration that the United States will not undertake a naval building campaign unless other nations begin the race was written more particularly for the attention of Tokio than for the D. A. R. It means only what Japan is willing to make it mean.

Who Dictates International Policies?—

It is all to the good that the President regards our signature to the Kellogg-Briand Pact as commitment of the nation to the principle of renunciation of war as an instrument of national policy. He seems to be unique among responsible statesmen in this respect. If the leaders of the nations of the world took their treaty obligations seriously, the Kellogg-Briand Pact would outlaw war in practice as well as in theory. Here again President Roosevelt must know that the cold hard logic of events rather than half-formed pious hopes will determine his foreign policy if war is once allowed to break out on a major scale anywhere in the world. A foreign policy based on the decision of other nations inevitably means that our course in international affairs will be shaped by theirs. A policy that teeter-totters between an undefined "adequate national defense" and a "good neighbor" policy; that promises not to build up its navy unless others begin the process, and which makes vague allusions to an abstract principle of renunciation of war does not have in it the sort of stuff out of which a definite and positive policy of international peace and good will can be built.

Who Will Drag Us Into the Next World War?—

The United States will not be dragged into the next World War by munitions makers, international bankers or militarists, but by plain Mr. John Citizen. Informed circles in Washington know that the forces that may involve us in another world conflict so thoroughly permeate our economic structure that even those who oppose war most bitterly may be involved.

The outbreak of war on a major scale anywhere in the world will immediately affect the world markets and cause commodity prices to soar. The world price of cotton, wheat, cattle, coal, oil, steel—everything—will rise. Cotton farmers, wheat farmers, and livestock raisers will profit from war in spite of themselves. The cost of living will advance sharply and labor will demand higher wages. The whole economic system will move up to the tempo of war prosperity. Banks and financial institutions whose vaults are now bursting with money that cannot find a safe and profitable outlet will be called upon to finance war orders. Farmers, laborers, manufacturers, bankers, business men—all will find themselves caught up in the whirlwind of war prosperity in spite of anything they can do. Even pacifists will not be able entirely to dissociate themselves from the profits of war.

The only possible insurance against this mad orgy of profit-taking and its inevitable consequences is an iron-clad neutrality backed by a determined public opinion which will forbid traffic with belligerents in all commodities that can in any way be used for war purposes. That means that Western farmers will have to forego the profits of $2 wheat; that Southern cotton farmers will have to let their cotton remain in warehouses while the world price goes to 20 cents or higher; that oil operators will have to hold their oil in storage in the face of a rising world price. It means that Eastern manufacturers will have to decline profitable war contracts and that labor will have to be satisfied with a modest wage in the face of rising living costs. It means, in short, that the people of the United States must be prepared to make the most tremendous self-denial in their history. Does anybody think they will do it? They might, if they could be made to remember the repudiated war debts and the tragedies of the post-war depression.

*Dr. Crain is secretary of the department of social education and social action for the United Society.

Important Gatherings in Indianapolis

The third week of April this year was a busy time for the men and women who gathered in Indianapolis for a series of important Disciple conferences. There were held at that time meetings of the Commission on Budgets and Promotional Relations, the Board of Directors and the Board of Review of Unified Promotion, the College Association and state secretaries of Missionary Organizations. We are glad to present here interpretations of these meetings by people who were active participants in the various sessions.

Meetings of Unified Promotion

By GAINES M. COOK*

THE Board of Directors of Unified Promotion met in Indianapolis April 21 preceding the annual meeting of the Board of Review which was held on the following two days.

In the annual election C. O. Hawley was named director of Unified Promotion for an indefinite period. Officers of the board for the coming year will be: President, Mrs. H. L. McKinnon of Cleveland; vice-president, Harry L. Ice of Kansas City, Missouri; secretary, Virgil A. Sly of Indianapolis; treasurer, John L. H. Fuller of Indianapolis.

The following were elected as members of the Central Committee for one year: Gaines M. Cook, chairman; Mrs. Ora Leigh Shepherd; Miss Dale Ellis; A. E. Cory; William T. Pearcy; Virgil A. Sly; George Walker Buckner, Jr.

These were significant meetings. Those who were present agree that we passed another milestone in our growth as a brotherhood toward unity of purpose and effort. L. N. D. Wells, president of the Board of Directors, lifted the meetings to a high spiritual plane as he constantly reminded the heart of our brotherhood leadership that the causes in Unified Promotion are not ours but Christ's. The Board of Review comprises about 150 persons, made up of secretaries and representatives of national, state and educational boards. There were also present ten ministers, ten women and ten laymen elected by the International Convention who met with these board secretaries. Thus it can be fairly said that those present represented a cross section of our life and leadership as a communion.

The keynote of these meetings may be found in a concern for causes. Machinery, methods and organizations have been relegated to the background. At no time was a spirit of selfishness or fragmentary interest manifested. While these brethren were conscious of partnership with each other in sacred tasks, they were also conscious of a divine partnership which enabled them to face hopefully all alternatives for the close of our first year together. It is evident to all of us that through the comradeship of sacred causes administered by brethren whom we trust that we can make a whole-hearted and united approach to our great brotherhood and secure sacrificial efforts to hold all of our work intact. Unified Promotion is now the accepted principle by which we, as churches, can go forward in the development of our missionary, benevolent and educational work.

The spirit of cooperation is not new in our brotherhood life, but perhaps we can say that the spirit of interrelatedness is new. The supplemental nature of all causes is coming to be a realized fact. One branch of our life emphasizes the ministry, but it is to our colleges that we must look for the training of these men. It is to the state societies that we must look for their establishment with the churches. It is the challenge of foreign and home missionary causes which inspires them to lead their people in the program of kingdom building. The golden thread of educational procedure runs through the entire enterprise from the cradle roll of the remote Sunday school on through to the graduate school in which our ministers are trained. The work of church extension is seen as an integral factor in making possible new and useful church buildings, in saving other buildings from foreclosure and in actually assisting churches burdened with grave financial problems to have preaching at all. These are some of the facts which the new day has made us face.

We believe that Unified Promotion is spiritually ready to be used of God. We have problems. Plenty of them! But they are largely problems of method and machinery which can be readily adjusted under the dominance of the wonderful spirit which was manifest at Indianapolis in these meetings. It is interesting to note that the basic plan of Unified Promotion on which the causes agreed to cooperate seems, after one year of experimentation, to be fundamentally the basis on which we want to continue. Those who gave such careful study and forethought to setting up the plan did their work thoroughly.

June 30 will mean the completion of one year of our unified effort. The Board of Review expressed confidence in the plans for closing the year. This will mean a thorough effort to reach the last church for sacrificial gifts in order that there be no loss either spiritually or materially to the work. Plans for next year were announced and heartily approved. These will involve such objectives as the strengthening of individual Christian lives, the development of a more powerful church, the encouragement of church and individuals to full participation in the work of the Kingdom of God. There are imperatives of the hour which must be faced. The church must be on fire with evangelistic passion. It must purge itself of apathy and indifference. It must become kingdom-minded. Unified Promotion is not a method but a spirit.

*State secretary of Ohio Christian Missionary Society, newly elected chairman of Central Committee of Unified Promotion.

The College Association Incorporates

By DR. GEORGE V. MOORE*

AT THE meeting of the representatives of Disciple colleges in Indianapolis on April 20 and 21 action was taken to carry on the work under the title of "The College Association of Disciples of Christ Incorporated." The Association re-elected Dr. H. O. Pritchard as executive secretary and Miss Ruth Lowry as assistant secretary. Other officers elected are: Dr. J. W. Putnam, president; Dr. Carl Agee, vice-president; Mrs. Maude Lucas Rumpler, treasurer.

The things that impressed me particularly about the recent meeting of the Board of Education were the following:

1. The college men believe deeply in the importance of Christian education for our day. They see education as incomplete without the ingredient of vital religion. They see the nation as in dire need of the spirit of Christ in its educational program. They feel that an educational program without the permeating values of vital religion is likely to become anti-religious and destructive to the most significant human values. They sense the possibility of developing a nation of keen intellects but with cold and hardened hearts.

2. The college leaders expressed a concern about the attitude of some American educators who hold that morals and religion cannot be taught directly but only indirectly. There was a recognition of the tremendous importance of indirect teaching through living examples and the general atmosphere of the school, but it was felt that the values in direct teaching should not be overlooked. Is it not true that in the various fields of learning some things are learned by precept as well as by example? The college men think this applies to religion as well as to art, science, and literature.

*Professor, The College of the Bible, Lexington, Ky.

3. A potential danger to education in the Christian college was expressed by the college administrators. They feel that the attitude of some public school educators and legislators toward the taxing of church property might result in the elimination of the church college from the whole field of education. Should the church college, which is carrying a large portion of the educational load, be taxed out of existence, it would mean, of course, that the state would have to make still larger provision through money appropriations for educating its increased constituency. All of this may prove to be a real issue in the years immediately ahead.

Women State Secretaries Meet

By GENEVIEVE BROWN*

OF THE series of gatherings of Disciple leaders held in Indianapolis during the last two weeks of April one of the most important from the standpoint of far-reaching influence was the annual meeting of the women state secretaries who form the joint field staff of the departments of missionary education and missionary organizations of the United Christian Missionary Society. Thirty-one of the forty states and areas definitely organized for the promotion of missionary education and service were represented, in three instances the state president taking the place of the state secretary.

This group of women represents and serves the brotherhood's several thousand missionary organizations of adults, young people and children, besides carrying a responsibility for promoting missionary education through the other educational avenues of the church, such as the church school classes, young people's departments, Christian Endeavor societies, children's expanded sessions, junior church groups, etc. For four days from early morning until late at night they planned and counseled together as to the best possible service which could be rendered by the national office and through their own efforts, in order that the missionary vision and interest of the churches might be enlarged and that the world program might be more effectively supported and efficiently carried forward. Study materials for the current year were reviewed, programs were projected for 1937-1938, administrative and promotional plans were worked out, opportunities for service were discussed. The findings of the conference will constitute the blue print for the work—national, state and local—for the year ahead.

Encouragingly evident throughout the conference was the rapid development of the program of educational coordination and the enthusiasm with which leaders in the various phases of the educational work are entering into cooperative planning and effort. Items of joint interest and responsibility were presented by representatives of religious education, social education and social action, higher education and student work within the United Society, and of the Christian Board of Publication and WORLD CALL. These items included the integration of missionary and social education into church school and other general educational literature; a program of leadership education based upon the principles of continuous growth and training for a task in which the leader is actually engaged; a joint approach and plan of service within the states by the field staffs of religious education and missionary education organizations; the development of volunteer state and district workers on age-group levels; and such joint undertakings as adult conferences, youth conferences and meets, and other enterprises for the training and enrichment of leaders in all phases of local church education.

Not the least of the profits of such a meeting as this are those intangible benefits that always come from the fellowship of those joined in a mutual worth-while task. Though the days were filled with "shop," long and often wearying hours of problems to be solved and details of work to be planned, there were times, too, of uplift and inspiration—the gay meal-times at the society guest house, the fellowship dinner when new members of the staff were initiated, the daily chapel services shared with the entire staff at Missions Building, the opportunity to see and hear missionaries, the browsing among new books at the book table, the friendly chats between sessions. It is safe to say that every worker, on both the national and field staffs, returned to her work not only with a clearly defined program of work, but with new strength and enthusiasm that will mean greater results for the missionary cause in the coming year.

*Secretary, missionary education department, United Society.

Disciples and America's Deepest Need

(*Continued from page* 9.)

This whole Cooperative movement of ours is rooted and grounded in the South. It was born in the hearts of Southern white men. It is they who absolutely refuse to run it on Jim Crow lines of racial segregation and exploitation. The races will be separated but not segregated. They do not, however, even raise the question of "social equality" which is now purely academic for these half-starving Negroes. They want bread and basic economic justice; a chance to live without fear and insecurity and degradation. They want rudimentary education and a chance to work, even though they belong to a union that demands elemental justice and liberty. The racial policies of these Cooperative farms (for we hope that this is only the first of a chain of such farms) will never be determined by Northern "Yankees," but by Southern men. It was Southern white men who found both colored and white families evicted by the side of the road in Arkansas, so they took them both in. Both are now working like beavers, happily and harmoniously together under their own elected joint council.

We hope to found in this Delta Cooperative Farm a new type of life, a cooperative based upon the above principles and tackling these five basic problems in what seems to be the area of deepest need in our whole national life.

Our greatest need was to find an assistant manager who could work with Sam Franklin, the present manager and free Franklin to rejoin me for work in the colleges next fall. We believe we have found this man in Eugene Cox who is just graduating from Texas Christian University. The chain of cooperative farms which we hope to found, we believe, will open up before him a high calling and a great life work. These men may be blazing a trail for the building of a new social order in the midst of the deepest need in our country and the Disciples will play their part in it.

Some Unsung Mission

Our Juniors—Child

By LOI

An interesting volume could have been prepared for this Jubilee Y dren throughout the past fifty years. There would have been an abund long list of youngsters that grew up in our China Mission homes. As a g enjoyed their pranks, taken pride in their development, and as they appr dore Macklins, Harlan Pauls, Harvey Butcha

Ethel Joan (left) and Margaret Ann Smythe

Bobby (left) and Morton Bates

OUR mission was overjoyed when Mardie Garrett Smythe, one of our juniors, came back with her physician's diploma and her capable husband to work in this land which had claimed her parents' best years. She was not the first of our China Mission children to return, but she happens to be the only one with us still and this article is about our present juniors. We are sad that in this Jubilee Year she and her little four-year-old *Margaret Ann* and *Ethel Joan*, who is only half as old, are taking a prolonged furlough while mother gets well. Ethel Joan is too little to have any attachment to China, but Margaret Ann is loyal to her Chinese home. Mrs. Smythe asked her one day, "If you should get lost here in Denver, how would you tell the policeman where you live?" Margaret Ann replied, "I would just tell him I live in China."

Margaret Ann is attending the Peter Pan School in Denver. Ethel Joan is with her grandparents, Mr. and Mrs. Frank Garrett, at West Portal, Colorado. Their daddy is in Nanking teaching in the university and wishing his little family could hurry back to China. (They sail on June 6—Editors.)

All of our other mission children are in China at present. A merry group they are! Each station knows it has the superior ones. Nanking leads in the number of our mission homes with children, nor is there anything lacking in the quality of our Nanking juniors. Parents there are fortunate in that their boys and girls can live at home and attend the Nanking American School. Mrs. Bates, Mrs. Brady, and Mrs. McCallum all do some teaching in the American School in order to keep their children there; they are happy to do this, too, rather than teach them at home as the mothers in the interior have to do.

MORTON GAYLORD BATES, nine and a half years old, was born at New Haven, Connecticut; he returned last fall from a furlough largely spent on his native heath, and while he is an ambitious fifth-grader in the Nanking American School and excited over joining the Cubs, he still longs for his Yale surroundings. *Robert Searle Bates,* seven years old, was born in Shanghai, claims he is Chinese, and is happy to be back in China, though he loved America. Robert Searle is in the second grade at school. He is at the interesting age where an odd assortment of toys, including animals, dolls, building paraphernalia, and what-not still give him much pleasure.

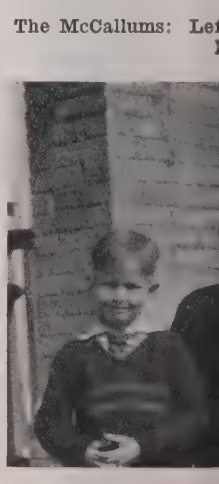
Morton and Robert Searle can tell a gripping tale about their trip back last year when Father and Mother got separated from one another and their sons, and each, ignorant that the children were left behind, was riding alone out of Moscow on the trans-continental train toward China, annoyed, of course, at having their

*Missionary at Nantungchow, China.

Below: Joyce and Neal Brady

The Haskells: Left to right, Merwin, Helen, Winston

The McCallums: Le



ies in the China Field

of the China Mission

NA ELY*

our China Mission had some one traced the lives of our missionaries' chil- material on the childhood of the little Macklins and Garretts, and all the have loved our junior missionaries. Like fond aunts and uncles we have maturity, gloried in their accomplishments. We are proud of our Theo- the many others like them who have excelled.

The Corprons: Left to right, Mary Marie, Ruth Stevens and Douglas Ogden

little family separated for a time, but a bit horror stricken when they found the children had never gotten on the train at all. The children were well cared for by the Soviet tourist bureau which was helping the party on the train, but their hours of delay while waiting for their parents' return seemed interminably long. The delay of waiting for the next trans-continental train and time for sight-seeing in the Soviet capital was not sufficient compensation to the children for their hours of fear and loneliness.

Neal Caldwell Brady celebrated his tenth birthday February 11. He reminds his family that that was the birthday of another great person, Thomas Edison. At present Neal likes best to play with his prize electric motor and to make for it some simple appliances. His mother says he sometimes becomes just as engrossed in a book but rarely reads for pleasure unless he is told to do so. Some friends of the family call Neal "young Doc" because of his resemblance to his father. *Joyce Elaine Brady* is eight. She dislikes to trail behind and rides to school on her bicycle quite as confidently as the older children. She is beginning to spend time before her mirror and cooperates with her mother in producing some likeness to Shirley Temple's curls which she so admires. Joyce and Neal are both taking piano lessons now. They are happy in their school life and with their Nanking friends but perhaps fondest of their first loves, Doris and Jean Goulter of Luchowfu, with whom they spent part of their last Christmas holidays. They have found that a sure way to draw a crowd is to try roller skating on Nanking's sidewalks. Swim? How those children like to swim!

Mary Jo and William Adcocks (Billy) Slater

Robert Neal McCallum, thirteen and one-half years old, was born in Nanking. He is a tall and slender eighth-grader. He loves his books and is not at all unmusical, particularly interested in the cello at present. Mrs. McCallum says Bobby is beginning to take pride in his looks! *J. Harlan McCallum* was also Nanking born. He is eleven years old and in the sixth grade. Harlan is very musical, just now working hardest at his violin. Two years ago, as a lad of nine, he sang the part of Epimetheus in the operetta *Pandora* and covered his young self with glory. Harlan, like some others of our juniors, is a stamp enthusiast, *David L. McCallum*, seven years old and in the second grade, was born at Modesto, California. He is alert and very active, much interested in school and in his big brothers.

Last summer the McCallums and the Haskells had a house warming for the cozy double house they had just completed at Kuling. We missionaries were proud of our juniors that evening for the McCallum and Haskell boys served a dinner to some eighteen or twenty guests in a style altogether *ritzy*. And that takes us to Wuhu and the three handsome Haskells.

Wuhu is lonesome without its juniors through the school months for now they

t, David L., J. Harlan, eal

The Goulters: Lovena (inset), Joan (left) and Doris

Barbara (left) and Louise Hagman

are all studying at the Kuling American School. Our mission has only the one family in Wuhu, Mr. and Mrs. Haskell, Merwin, Helen and Winston. Until this past term Winston has studied at home with his mother as his teacher, but this year he joined his older brother and sister in the Kuling American School. *Helen Haskell* is sixteen years old and a junior in high school. She is athletic and enjoys all the sports available, basket ball, volley ball, baseball, tennis, swimming and hiking. She thoroughly enjoys using her hands: draws, paints, works at the lathe and does other wood work, sews, knits, etc. Her main antipathy is mathematics. Her chief enjoyment, except when sports are calling, is to curl up in a chair with a good book or magazine. *Merwin Haskell* is a fifteen-year-old sophomore in the Kuling American School. He bids fair to be a six-footer, the way he is shooting up. Merwin and Bobby McCallum, in spite of their disparity in age, are really running a growing race. Merwin is neat and orderly both in his person and his possessions. He is studious and willing to tackle whatever subjects are required of him. He enjoys running, swimming, hiking and organized sports. Besides he likes to fish and trap. A good motor road near the Haskell home invites the young Haskells to attempt a bicycle trip to Nanking. Merwin definitely plans to start that journey on some available vacation day. *Winston Haskell,* ten years old, is in the fifth grade. He is a winsome lad, exceedingly good-natured, and has a charming smile. His mother misses her good pupil now that he has gone to boarding school. Winston has a small radio and enjoys greatly tinkering with it. One happy Sunday afternoon last summer at Kuling our whole mission family gathered on the rocks by the water while Mr. Goulter conducted a short service and then baptized Winston in one of Kuling's beautiful mountain pools. Both Helen and Merwin Haskell are taking piano lessons and Helen has taken up the clarinet. Last winter she played in the Kuling American School Orchestra. Recently Helen had the pleasure of playing "The Volga Boatman" in a Wuhu Academy broadcast.

LUCHOWFU has six junior missionaries, the three Goulter children and the three little Corprons. *Lovena Goulter,* sixteen and a half, is as tall as her mother but looks taller because she is so thin and willowy. Friends report that Lovena has improved wonderfully in music so that she accompanied the Luchowfu Christmas worship service *almost* as well as Miss Wilkinson could have done. She is also learning to play the clarinet. Lovena likes all her studies except physics. She is associate editor of her school paper, and a sociable, popular young lady, with many friends among her boy and girl schoolmates. Lovena has excellent taste in reading. Her present ambition is to be a laboratory technician in a hospital. *Doris Goulter,* age twelve, is a winsome child with a strong maternal instinct. She hopes to be a kindergartner and now, by way of preparation, spends hours caring for her dolls or for Ruth and Mary Corpron. Doris has begun violin lessons and plays simple duets with her mother. *Jean Goulter,* aged ten, is a husky little girl. She keeps up with her sister, Doris, in everything, school, dolls, etc., though her interests run more to boyish activities. She is full of determination and never gives up till she finishes a task. Just now she is working hard at the piano. Jean has lovely curly hair but finds it a bore to comb. She also hates tight, fussy clothes.

Douglas Ogden Corpron, aged seven, has settled down to good school work and reads and writes quite well. He and the two little Goulter girls enjoy their food. Their parents report that all three feel they have never had quite enough till it hurts a bit! Douglas Junior—we all call him "Sonny," except those of us who call him "Sunny" because of his happy spirit—had fun this spring of a few weeks in the Peiping American School. Usually his study, like that of the little Goulters, has been confined to work at home with one of the mothers. Sonny has a grand new drum with which he leads the Luchow rhythm hand. *Ruth Stevens Corpron,* aged five, is growing like a weed with long arms and legs. She is too peppy to get fat. She has many small friends and is very sociable. She is one of the best singers in the nursery school. Ruth loves babies and often helps care for the orphan babies when they are taken to the hospital lawn. She speaks both English and Chinese. The Chinese is perfect but her English is full of idioms with a Chinese flavor. Pronouns still bother her. She loves pretty clothes and often plays dress up. *Mary Marie Corpron,* three and a half years old, has almost caught up with Ruthie. She is a fat, husky child and is looking just exactly like her big brother. The Luchowfu group hate to see their station baby grow up, but how she is doing it! Mary Marie has had two winters in the Luchowfu Nursery School and a summer in the Kuling American School so she is friendly and used to playing with children of her own age. She learned English last summer but still thinks in Chinese. She and Ruth dress alike and wear Chinese clothes most of the time.

OUR Nantungchow station has four children, the little Slater children and the two little Chinese girls the Hagmans have adopted. *Mary Joan Slater* is a pretty blond, four years old. She has just entered Chinese kindergarten. She is perfectly at home in the Chinese language, wears Chinese dress as though born to it, and is received as just one other happy member of the little four-year-old society. *William Adcocks Slater,* two and a half years old, feels sorely discriminated against in that he cannot attend kindergarten. Billy is big enough for he has certainly done a great deal of growing in his short young life. Billy is a rather sober little boy, but when he turns on his smiles, how his eyes do shine under his long-lashed eyelids!

Nantungchow juniors have a linguistic problem of their own. The little Slaters talk only Chinese and Louise and Barbara Hagman, their nearest neighbors, back less than a year from a two-year furlough, certainly do not find Chinese a language for relaxation. Besides, their rich store of play language and imagery has been borrowed from the West—Mother Goose and all the fairy lore and the lovely children's songs with which their minds have been filled from infancy. They feel baffled when they want to share with Mary Jo and Billy and meet the language barrier. Mary Jo and Billy wonder at their neighbors for wanting to converse in this speech which is not nearly so easy for them to understand. *Louise Hagman,* twelve years old, with her beautiful, fine, lacquer-black hair, wishes she had curls. She is in the sixth grade in our Tsung Ing Christian Girls' School—would have been in the seventh grade in the U. S. A. this year for she was making an excellent record there in the sixth—and her young mind has had to carry a very heavy burden. Her Chinese is adequate for a good time with her playmates but she has a multiplicity of Chinese characters to catch up with before she can proceed with any real delight in her Chinese studies. *Barbara Jean,* ten years old and running a race with her sister in bodily growth, has just quite voluntarily dropped back to the fourth grade where she won't have to face quite so many puzzling new characters. Barbara is loved by the whole school for her sweet, merry nature and her smile that almost never comes off. Louise and Barbara largely wear Chinese clothes at school but holidays are glad days, for then they get into their foreign dresses that give them so much more bodily freedom. Both Louise and Barbara are doing well with their piano. Both have learned to knit. Louise already can prop up her book and knit and read with some of the skill of her mother.

That is our present roster of junior missionaries. Are they really missionaries? These happy children who react with friendliness and good will to the people of this land with whom they come in contact are doing much in their little circle for the building of a more friendly world. Their presence opens the doors of many hearts that might otherwise be closed. Their ways of friendliness and good cheer enlarge and deepen the social contacts of their parents. They are home missionaries, too, for every one of these children is a blessed tie that binds together our entire mission family. The joys and sorrows we share because of these dear young people is one of the rich experiences of our years of work together and a partial compensation for our separation from our own little relatives and friends in the homeland.

Mary Thompson

WHEN G. L. Wharton, pioneer missionary of our people to India, came home on furlough by way of Australia, he so stirred our churches in that country by his missionary passion that they resolved to send to India a young woman who had volunteered to go. That young woman was Mary Thompson, who gave forty-three years to India, a longer period than any of our missionaries anywhere except Josepha Franklin, who also served forty-three years in India. Having no mission work outside of Australia, Miss Thompson served under the direction of the Foreign Christian Missionary Society, the funds for her support being supplied by her home churches. While Miss Thompson never visited the United States, many in this country who have visited India know of her work and the influence which she wielded in Harda, where there were a hundred homes which she visited regularly. In the beginning years it was difficult for her to gain entrance, but the time came when she was gladly received, and even after the United Society withdrew its other missionaries from Harda, Miss Thompson continued to live there, most of the time the only foreigner in the town. Women said to her, "We never knew we had souls till you told us." Through her influence the Harda Girls' School had the largest attendance of non-Christian girls in our Mission.

About two years ago Miss Thompson returned to her native land on furlough. Although she had reached the time of retirement, her hope was to return to India and spend her remaining days among those who had become "her people." Ready to sail a year ago, she became ill, gradually grew weaker, and died on March 27 in Melbourne.

Never spectacular, Miss Thompson through her quiet humor and devoted service endeared herself to the missionaries and Indians, both Christian and non-Christian.

From this beginning of foreign mission work, the Australian churches later sent workers to China and Japan under our American board, but for years have had their own foreign mission board and are doing an outstanding work in Central India and the isles of the sea, as well as in South China.

A Life Perpetuated

MRS. LILLIAN R. PHILPUTT has just completed the establishment of a fund of $10,000 to be known as the "James M. Philputt Memorial Loan Fund." This fund is to be administered through the new department of higher education of the United Christian Missionary Society. The fund is to be held in perpetuity and the net income from it is to be used as loans to Disciple students for the ministry in any or all of the following named institutions: The Disciples Divinity House of the University of Chicago; Union Theological Seminary of New York City; Oberlin Theological Seminary, Oberlin, Ohio; and the Vanderbilt School of Religion, Nashville, Tennessee.

This gift is in accordance with the expressed desire of Dr. Philputt previous to his death and in keeping with frequent conversations which he and Mrs. Philputt had on this subject which was close to the heart of both. Dr. Philputt keenly felt the handicaps under which he labored to secure his own education and he wanted to make it less difficult for our future ministers. He realized through his own experience the great possibilities for good of such a fund. Mrs. Philputt has carried out her husband's wishes to the letter.

The fund is in the form of annuities at present, but Mrs. Philputt's hope is to see the proceeds become operative during her lifetime. Certainly this is one of the most beautiful and effective ways of establishing a memorial. How much more appropriate and lasting than to put it into a building or other perishable monument. In this instance, the fund is all the more appropriate because Dr. James M. Philputt was one of the most cultured, scholarly and capable preachers of his generation, either in our fellowship or any other. He was a Christian gentleman of the highest type. His devoted wife shared all of his ideals and culture and was a great factor in his successful ministry.

"The Joy of Our Hearts"

By VEDA B. HARRAH*

Dorothy Menzies and Budhwaria

THE Hindu woman pulled back her sari and revealed the dirty, puny, sick little thing that was cuddled close to her bare body absorbing the warmth from it. I took it into my own arms, for I had told the helpless father that morning that I would do what I could to bring the child back to health. She gulped the milk I gave her like the half-starved thing that she was, but that sup of milk only aggravated the dysentery that had been reducing her little body to skin and bones since her mother's death three weeks before. I nursed her and doctored the ringworm that was spreading over the back of her head. In spite of my efforts to follow the doctor's orders with feedings of barley water, gruel, and occasionally a few drops of milk, our baby girl gained not an ounce. We tried saurkraut juice and fed her "glaxo" and tried everything we could think of, but I was sure she would not live. Night after night I watched and feared lest she should slip away before morning. She lingered on, a miserable little creature. But finally she began to improve, and after two months of caring for her in my own room, I was able to give her into the hands of the boarding girls. She now lives with the older girls who take turns by threes at living in the "baby house." They are the girls who have a class in child care and get their practical training by caring for the baby a month at a time. The baby sleeps under a screen-covered frame which protects her from the mosquitoes at night and from flies in the daytime. She likes best of all to rock in a rocking-chair and dislikes most putting on a sweater or dress which slips over the head. She is a curly-headed little brown baby with a happy face and a sweet disposition. As she grew stronger, I began to consider sending her back to the home of her relatives near by. The father, however, begged me to keep her a little longer.

One day I said to the girls, "Are you beginning to feed Budhwaria *dal bhat* [rice and lentils]?" They answered, "No, indeed." But I said, "You must begin to feed her something besides milk." And they said, "But they say you are going to send her back to her village when she can eat *dal bhat*." I had said that she could not go back until she could eat rice, for in her own home she probably would not get milk.

Today I am sharing the girls' fear that she may have to go back some day. We have all grown so fond of her and she is such a darling baby that we cannot think of giving her up to go back into a Hindu home. I am trying to persuade the father to leave her with us, and I rejoiced when he brought me one rupee (35 cents) the other day, the first payment of Budhwaria's boarding fees. If he will only continue to pay and allow us to keep her, we shall be happy.

When the four o'clock bell dismisses the last school class in the afternoon, there is a race to see which girl can get the baby first. The teachers and I vie with the others for our turns at having her. Budhwaria now is the most popular girl in the boarding school. She has passed her first birthday, as near as we can tell from what the relatives have told us. They know that she was born on the road when her mother was coming from the weekly bazaar at a certain season, but they do not know the date. We have given her a birthday, and trust that she may celebrate many of them here at Sumankhetan where she is the joy of all our hearts.

*Missionary in Pendra Road, India.

The Puerto Rico Convention

By Rafael Rodriguez*

OUR recent convention at Naranjito was one of the best we have had. The spirit of unity and the effort of each one to do his best for the success of the convention made it a fountain of inspiration.

The convention was conducted in the form of an institute. The central theme of all the classes was "The Victorious Church of Christ." Each teacher presented his class from this point of view. The classes were on spirituality, unity, evangelism, education and missionary work. Each group named a secretary who was supposed to get the most important conclusions and give them at a general meeting of all the convention. The teachers did a wonderful work. The visit of Professor Sàez, from our seminary, was of great help to all of us. His theme was "The Work of Cooperation for the Evangelization of Our Island." He gave emphasis to the spirit of unity among all the evangelical institutions of our island.

It was of great interest to hear from Carmelo Alvarez the discussion of the theme "The Church and Its Financial Aspect." Señor Alvarez talked about his experiences in his own church which is doing a wonderful work in this respect.

The night services were conducted in a fine spirit and all the choruses prepared by Mrs. Carpenter contributed to the good effect of all of them. Some of the fraternal delegates who cooperated to the success of the convention were Dr. McAllister, Mr. Webber, Mr. Sàez and two continental Presbyterians.

Mr. Amalbert, who is working among the lepers, gave us fine information about the work which he is doing there and an offering was given for that institution.

Our business meeting was very interesting. The report given by Mrs. Carpenter was an evidence of the great things which God is doing among us. Each delegate gave his information with great optimism and enthusiasm. The new officers appointed for the next convention to be held at Guainabo were: Carmelo Alvarez, president; Augusto Cotto Reyes, vice-president; Miss Genoveva Morales, secretary. Some of the resolutions approved to be practiced among our churches were as follows:

1. It was approved that none of our ministers should marry girls from our congregations to men who are a menace to the formation of Christian homes.

2. That "Children's Day" should be observed by all our churches with a special program in the month of June.

3. That our churches should take a special offering for Professor Sàez who is being sent to Oslo, Norway, to represent all the evangelical churches of our island in the convention there.

All the services at the convention were conducted with reverence. As president of the convention, I did all in my power to realize this plan.

The fine communion service directed by Mr. Carpenter was an inspirational service. This was a fine way of ending our convention for we felt more united and consecrated to the task of establishing the kingdom of our Lord here on earth.

*President Puerto Rico convention.

Be Happy Awhile

TO MANY Mexican mothers, the meeting of the Mothers' Club at our Mexican Christian Institute, San Antonio, Texas, is the highlight of the work. One mother told the leader, Miss Leona Hood, "When I come to the club I leave all my troubles at home and come to be happy awhile."

Meetings are held each Wednesday. On the first Wednesday of the month there is a business meeting, and on the second, a program given by the mothers. On the third Wednesday physiology and sanitation are studied, and on the fourth, English. At every meeting the mothers sew for thirty minutes, and have at least a fifteen-minute devotional service.

How Alexandria Increased Its Reading Span

By MORRIS H. PULLIN*

THIS church had for many years received one kind of Sunday school literature for each age group. Under this plan the adults and young people were offered a weekly magazine with an attitude which implied, "Take it or leave it." The attention of the Committee on Education was attracted to the situation by the fact that so many were "leaving it," and that, of the total adults and young people, the literature distribution was about fifty per cent. It developed that in that fifty per cent two or three copies of the same paper were being taken to the same home. Investigation disclosed that there were sufficient duplications of literature in families to reduce the adult literature circulation to about one-third of the total number of active families.

In examining the possibilities for adult reading with reference to increased efficiency on the part of teachers and workers, it was discovered that the interested adults were excusing themselves on the grounds that they were unable to find sufficient materials in the one adult paper to help them with their specific problems, especially in the departments dealing with the younger children. Accordingly the matter of providing special literature for teachers and workers in the church school was discussed at a meeting of the church school council. Costs were investigated. It was discovered that the weekly paper which had been the only adult literature in the school was costing one dollar per year per copy. It was also discovered that a wide variety of materials could be secured for the same amount. Teachers who had been taking home no literature whatever were surprised to learn that they could have the materials which they felt would be distinctly helpful to them for the same outlay to the school as for that which they did not carry home.

A three-month period of general discussion was allowed to pass before any definite action was taken. Out of the discussions the plan which is now in use was formulated.

For a series of four Sundays the church bulletin carried a list of all the church papers in which our group had indicated an interest and opposite the name of the publication the price per year per copy. Along with this list appeared a statement that the church school would furnish to each adult member one subscription to any of the publications costing one dollar or less per year per copy. This list was taken before the classes on the fourth Sunday by the chairman of the Committee on Education and each person was urged to take some kind of literature. Samples of each kind had been kept on the literature table for the four Sundays and the chairman of the Committee on Education carried with her a current copy of each kind as she appeared before the classes. It was understood that the school would allow any person to change his choice of literature at any time, to become effective at the beginning of the next quarter. Families having more than one adult or young person were encouraged to confer and to agree upon each receiving a different paper. Under this plan one family now receives four different kinds of literature, two weeklies and two monthlies.

The majority of the people prefer to keep the literature which they receive, but a number return theirs to the church to be placed on the literature table for the use of others. There is always at least one current issue of each kind of literature on the literature table. Old copies are filed by the literature secretary to be used as a reference source for program building.

One of the chief problems that had to be faced was that of literature for visitors. This problem was met by ordering a few extra copies of each of the weekly magazines, and by making a practice of saving only monthly publications for those who were absent on the day they were distributed. These monthly magazines are delivered to the classes with the name of the person for whom they were ordered written on them. In case the person is not present, his copy is placed on the literature table.

*Pastor, Alexandria, Indiana.

The literature received under this plan at present is as follows: *The Lookout, The Front Rank, Bethany Church School Guide,* WORLD CALL, *The Elementary Magazine,* and *The Journal of Religious Education.*

It is our conviction that money spent for the purpose of broadening the reading span of the church is well spent. This conviction has been justified by the fact that when the plan was inaugurated the church school was in the red to the extent of nearly one hundred dollars. After fifteen months the plan is still followed enthusiastically and the school has a small bank balance.

The plan "just grew." It was the response to a specific need in a particular instance. The need was recognized and met and the fact that the reading span of the church was expanded several times was incidental. The cardinal issues which first attracted attention were: 1. The percentage of distribution of adult literature. 2. The duplication of adult literature in families. 3. Literature expenditure per person on the part of the church school. 4. The economic solution to the recognized literature needs of the teachers and workers in the church school. The result was individual freedom to select literature within the framework established, an increase in the number of persons taking some church literature and in the number of kinds of material available to each individual through inner and inter-family cooperation. The reading span of the church was multiplied several times, and last, but far from the least important, the financial status of the school improved during the period of increased expenditure for this purpose. The church does not consider this plan as inviolable. Should the literature needs of the church change until another plan would develop, the church would feel perfectly free to attempt to meet that need.

This account has not been given with the idea that any other church might copy it in detail. If, however, it should stimulate some other school to rethink its literature program and call attention to the reading span of the churches, the time and effort will have been worth while. This is how one church increased its reading span.

Is Child Labor Abolished?

(*Continued from page* 5.)

are in effect—though perhaps not always enforced. But in many other states, particularly in the South, there are no such laws. And as a result manufacturers who are on the lookout for cheap labor—and the cheapest labor is that of children—move their mills and factories to localities where they will not be interfered with. This is the shameful background for the fight against adoption of a federal restriction.

The fight has now been going on for twelve years. Before 1933 only six states had ratified; in 1933, under the impetus of the NRA, fourteen were added; the total now is twenty-four, out of a necessary thirty-six. At this rate ratification may take years longer. But at the recent Albany hearing 90 per cent of the argument and the applause was on the side of adoption. For the first time, it is believed by those close to the movement, there is a chance not only for the amendment to be reported out of committee but for its passage in the Senate. While there is this much life and hope, all possible pressure should be exerted on the New York legislators. Favorable action in New York would go far to hearten and instruct other states in which a vote will be taken either this year or next.

Motherhood in Congo

By ESTHER W. SNIPES*

—*Courtesy, C. Zagourski, Leopoldville*

African mothers wait

AS RECENTLY as two generations ago Congo mothers faced the anxiety and dreadful probability of having their children sold as domestic slaves. The future held little hope but much dread and fear for these Congo mothers who loved their children as dearly as do mothers of any land. Numerous were the separations that took place because many were born as slaves, others were seized for debt, others sold by relatives to pay a family obligation, others were captured in war or in raids; still others, as our own Captain Jean Inkima, were sold by their fathers to buy food to appease hunger. One can readily see what the coming of the gospel meant to the least of these. Today, because of the Christianizing and civilizing influences of the gospel and other agencies one finds very few, if any, domestic slaves. Indeed if such is the case it is not generally known and practically equal privileges are enjoyed by the slave and master.

Recently, however, other difficult situations have arisen which are looming menacingly on the horizon, and again the Congo mother turns to the missionary for help to solve her child's future. Never anywhere in history do we read of any people so primitive as were the Congo people having the full weight of civilization thrust upon them in such a short space of time. Can you who have not seen such quick advancement of modern civilization with its western materialism understand what problems may arise from that situation? Can you, mothers, understand your dark-skinned sister's plea as she brings her son or daughter to the mission and pleads: "I want you to teach my son the right way of life. It is almost impossible to do so in our village. He will believe you. If he can't come to the mission school he will go to the white man's industrial post to find work. You know how he will come back to us, but he doesn't know the evils that await him there," or "I want to leave my daughter in the boarding school so that she may grow up and have wisdom such as your daughters. The temptations of our old ways are so great. Will you not take my daughter and teach her the better ways of life as you know them?"

What do these pleas mean to you? Haven't you a way of expressing your gratitude to God for the privilege of having been born in a Christian country and surrounded by the influence of the church? Doesn't it mean something to you that your representatives—your missionaries—have to answer sadly: "We can't take him this year, because our funds will not let us care for more than we now have." Many children have waited for two and three years to enter the station schools and finally with discouragement make their way as best they can through the baffling currents of a perplexing existence.

There are millions of children in Africa who came into the world without the assistance of a doctor or nurse. Most of them are not in easy reach of medical aid of any kind. Is it any wonder that their mothers are concerned about them? They are concerned about their safety, their health and their growth, and those who have become Christians are concerned also about the spiritual growth of their children.

Yes, the African mothers with pathos written across their faces and yearnings in their hearts for children they dearly love are waiting—waiting for emancipation for themselves, and opportunities for their children.

And Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

*Missionary to Africa, home on furlough.

A Christian Marriage

By Stella Tremaine*

WE HAD a wedding recently of two of the very finest young people in our church. They have been engaged since childhood and the girl has lived in his home as a "little daughter-in-law" for more than ten years. Such arrangements so often turn out badly, for when time for the wedding comes, one or both are unwilling. But this marriage is one of the happiest I have ever seen. They are both such fine young Christians. He has been president of the Christian Endeavor for a long time; she is one of our best Sunday school teachers. He is a graduate of the Academy. She did not go to school so much, but continued to study at home and is a well-educated young woman. Both of them are good singers, and most important, they are very much in love with each other. The entire family, except the father, who is a government official and is always away from home, are Christians. The grandmother, seventy-eight years old, is just an old saint, and the mother is one of the best preachers in our Evangelistic Band.

The bride wore a lovely long gown of dark red satin (so much more sensible than the light pink that brides usually wear), and she had a long veil, flowers in her hair, and carried a big bouquet of pink asters that I had made for her from my own little garden. The bridesmaid also carried asters.

The wedding party marched in slowly, first the preacher, then the heads of the two families, the two matchmakers, the groom and best man, the flower girls, scattering asters, then the bride and her maid and the two cunning little train-bearers last. The band played "My Love Parade" (that picture made a great hit in China, many people have records from it for their gramophones, and all the bands play it; I hear it in nearly every wedding procession that goes by, and I think I have also heard it in funeral processions). Then I played the wedding march from *Lohengrin* on the little organ borrowed from the Sunday school. It was a lovely and impressive wedding, and I wish that every couple who is married had as great a prospect for happiness and real usefulness in the Lord's Kingdom as they have.

*Missionary in Wuhu, China.

The "400" in Damoh

By LETA MAY BROWN*

ALTHOUGH it would seem that we have had our full share of sickness in the Indian Christian community in Damoh of about 400 souls, yet the number of deaths we have had in the past six years would not exceed a score. When this is compared with what could be said of any group of 400 people among our non-Christian neighbors, then we see its full significance. There death takes its awful, frequent toll. Among our Damoh Christians, but one man is blind, only one lame child, one lame man, none deaf and dumb. Years of preaching, teaching, and practicing the prevention of disease has accomplished this miracle.

Oh, yes, we have that old enemy, trachoma, in our midst, but early and daily continued treatments are saving many from blindness and lessening the incidence of the disease. Chronic suppurative ears are also present, and large spleens, and inflamed throats, but proper treatment is showing marvelous results. No tuberculosis has been found among our Christians. And itch is a mere scratch among our members, to what it used to be. We have a remarkably healthy group of happy helpful Christians in Damoh.

But even so, we have had a rather larger than usual number of our Christians sick, quite a few cases of pneumonia, and two cases of typhoid. Our little hospital was full and we had twenty-four-hour nursing service for several months. Our budget does not include such an item but we were so happy to know that we could meet such an emergency and still keep our accounts out of the "red." But what is more, we brought all our patients through to health again.

How different the picture as we gaze at our Hindu and Mohammedan neighbors. A twelve-year-old boy, blind from smallpox scars on the cornea ... was afraid to be vaccinated; an aged father with tear-dimmed vision looks at his only son who has just been told he has tuberculosis in an advanced and incurable stage; five women, twelve children, and who knows how many men, goats and chickens, live in one small room and courtyard; a mother, weeping, hysterical with fear of the strange foreign people, but driven at last by dire distress, presents her baby boy to the doctor-sahib for examination—the last of thirteen children.

Itch? Yes, but how can I bathe every day with warm water and soap when I haven't even enough money to buy the wood to heat the water, to say nothing of the soap? And I am hungry, anyway.

Poverty, fear, ignorance and superstition, deadly enemies of health, hope and happiness.

But we are encouraged, in that we see more and more people following our instructions. They are beginning to know that liquid diet does not mean rice and dal; that clean means the actual absence of dirt; four times a day does not mean two or three times, but four. We are happy that more and more people are willing to stay in the hospital and occasionally one will even stay till given permission to go home. Such cases make up for the ones who get a little better after coming just a few days and then stop and we never see or hear of them again.

Leta May Brown

At long last the much talked of operating room has been added to the Damoh hospital building. It was initiated by a nose operation and then next came a toe operation. From one extreme to the other we are now ready to serve all who come. A careful saving of small gifts has accumulated as a small sum of money. This was turned in to pay on the cost of three very necessary pieces of furniture for the new operating room, made here in our own workshop. There is still part to pay. But we are so happy to have this much needed room that will help us to serve in a better way.

The evangelistic department, especially the women, have cooperated splendidly with us in helping spread the gospel news among the sick, by supplying someone to talk to those who wait to see the doctor. We, in turn, sell books for them.

*Missionary nurse in Damoh, India.

A Faithful Friend

By CAMMIE GRAY*

THE Drum Tower Church lost a valued member, and missionaries in Nanking, China, a personal friend, through the death of Mr. Gia Fu-Tan. Mr. Gia was the head Chinese teacher of the old language school of the University of Nanking, which all missionaries attended from the time of its establishment until the university closed that department in 1927. Without knowing any English whatsoever, he each day initiated all into new mysteries of the Chinese language and each class of new missionaries, year after year, sat before him spellbound, thrilled and inspired by his remarkable ability to teach beginners by the direct method, and cheered on by his intense and constant enthusiasm over our progress.

How earnestly during all those years of the language school each class of missionaries prayed in every chapel service at language school and in our private devotions, that our inspiring and much loved teacher would believe and accept Christ. He had many personal and family problems and it was not until May, 1923, that he openly accepted Christ and was baptized and joined our Drum Tower Church in Nanking, where he became an active and influential member—a few years ago serving as chairman of the church board.

A memorial service for Mr. Gia led by Pastor Lee Yao-Tung was held recently, and at this meeting many interesting reminiscences of this man of unusual ability were told. About fifty years ago in Nanking Mr. Gia was conducting a school in his home for a few neighbor children, teaching them the old Chinese classics. A few years later, at the age of eight or nine, Mr. Lee Yao-Tung was among the pupils in that school and he spoke of the influence of Mr. Gia as a teacher and gave humorous instances of being paddled and punished by him. Soon after this Mr. Meigs took Mr. Gia as a personal language teacher and it was in this capacity that he was the means of settling a dispute between the masons and Mr. Meigs during the building of the Drum Tower Church. Thus in the very beginning days he began his connection with our church and missionaries. Later, Mr. Meigs employed him as one of the teachers in the early days of our mission boys' school, which school later became one of the units of the University of Nanking.

Mr. Gia was a great admirer of Dr. Macklin and of Mr. Meigs, and later of Mr. Gish. Through the influence of these and others and through the constant prayers of all of the missionaries since the first language class, it is a joy to know that at last he accepted Christ and the church, serving faithfully until his death.

*Missionary in Nanking, China.

A New Missionary Speaks

By RUTH IRENE MITCHELL

The McGavrans

THIS is the McGavran family. Perhaps you recognize them. There is Don and Mary, and Jean and Helen, and Malcolm. I think this is a lovely setting in the garden because they love the flowers so. Scarcely a day goes by that I do not see Mary and her little girls in the garden gathering flowers to keep the house always bright and cheery. She is really a wonderful mother. Continually entertaining folks from out of town, planning and attending meetings of various kinds, she still finds time for the little things. She sings with the children, hears their prayers, and always has time to talk with them about their troubles. Perhaps that is why they are such a lovely group.

Jean, at ten, so sympathetic and motherly, and so mature with quite deep thoughts and worth-while opinions.

Helen, so gay and full of life, always thinking up a new joke, or surprising us with some clever statement, the outcome of her extensive reading.

And Malcolm, all boy, and yet just past babyhood, retaining the charm of both stages; at times so affectionate and appealing and at other times so indifferent and almost masterful. I found in my tours around to the mission stations that he is quite a favorite among the women. Perhaps the fact that he has inherited a lovely singing voice like his mother's may partly explain his appeal.

And then Don; what can one say of him? Today he is back from his tour for three hours. His family welcome him so whole-heartedly. I wonder if he can realize what a big part he has in their lives? With all the big problems on his mind, carrying the burden of Mass Movement promotion, writing literally thousands of letters every month, he is never too busy to be kind and courteous. His very soul is on fire with love for and desire to help these depressed people. To kneel in evening family prayers and hear him plead so earnestly, so fervently for their well-being and for guidance in the work he is trying to do, I consider a rare privilege.

Then the older man in the center of the second picture is Uncle Bert Anderson. He is Don's mother's brother and helps to explain why Don is so fine. He is seventy and is younger than any of us. He was here one month and never seemed to get tired. He outplayed us in games both of mental and physical activity. On one occasion after an all-day picnic and fishing trip, when the rest of us were ready to rest, he went out into the village and started rolling the hoop with a group of Indian children. Then we saw him sitting down telling them stories. I could not but think of "Suffer the little children to come unto Me." It seemed so like some pictures I have seen. He is a real character and was a great joy to us all the month he stayed here.

Miss Ruth Mitchell and Mrs. Miriam Terry

Perhaps from this you may be able to gather why I have spent such a happy four months in India living with this family.

Jubbulpore, India.

"What Would You Do?"

By LEILA B. BAKER

WHAT would you do if you were all prepared to give a blood transfusion on the following morning to a patient whose blood coloring matter (hemoglobin) had dropped to twenty-five per cent, and your only prospective donor took sick with a malarial chill and fever during the night? To give the malaria-infested blood would mean to inoculate the patient with malaria, a patient already so sick that she could hardly take liquids. It might mean a critical weakening of the donor of the blood. Not to give the blood might mean the death of the patient, who is the wife of one of our foremost young Christian leaders, a graduate of our Institute School at Bolenge. Well, we took a chance, waited, found and typed another donor and gave the blood transfusion later. The patient is improving.

The two blood transfusions which we gave her were the first of their kind at Mondambe, and perhaps the first in the D. C. C. M. (Disciples of Christ Congo Mission). At the crisis in our patient's condition, the house was filled with sorrowing women and surrounded by sympathetic men. We asked for volunteers who would have their blood examined before giving some to the sick woman. The crowd thinned immediately. Not that they did not want to help, but "What is this about giving blood to another person? Do they just take it out of your arm and give it to the other individual? They are saying that she is bewitched, her illness is so queer. Suppose she dies after I have given her my blood, will they not say that it was I who killed her?"

The two who gave blood were the husband's niece, and the daughter's husband. When we searched for more volunteers they said, "We, the husband's people" (a daughter belongs to the father) "have given twice, it is now the turn of the sick woman's relatives." But they are heathen, and wanted only to carry her to their heathen witch doctors. No one outside of the family would volunteer.

This son-in-law, a nurse in the hospital, dared do this thing for a woman whom he would not look in the face. He objected to having his shirt removed and his chest bared at the time of the transfusion, because—"Is she not my mother-in-law?" The two can have nothing in common according to the age-old customs. They must not even look at each other. Who knows what courage was required for this young lad to volunteer for this strange and unknown procedure? What a contrast! Life-saving blood transfusions in a land of pain, disease, superstition and death. How could they be possible except through a Christ-transfused society?

Mondombe, Africa.

The chief lesson of the depression is that national self-sufficiency has become a disastrous policy for all countries, whereas international economic cooperation will insure world prosperity and be the greatest of all safeguards against war.

—SIR GEORGE PAISH.
British Economist.

From Our Colleges

By H. O. PRITCHARD*

Kansas Bible College
Lawrence, Kansas

TWO outstanding lecturers, Dr. Sherwood Eddy, and Dr. Regina Westcott-Wieman, recently spoke to the students of Kansas University. Dr. Wieman's topics were—"Vital Issues in Student Life," "Organization of Personal Living," and "Man and Woman Relationships."

Dean Seth W. Slaughter attended the meeting of the Board of Education held recently at Indianapolis. He presented a paper on the subject—"The Relation of the Church to the Educational Institutions." Dean Slaughter was also guest speaker at the meeting of the Disciples of Christ Ministerial Alliance of Kansas City on April 13. He spoke there concerning the relation of the church and the students.

The fiscal year of the college closes on May 31, and a very encouraging report is expected to be made at that time. A meeting of the directors will be held in Myers Hall, the home of the Kansas Bible College, the latter part of May.

Christian College
Columbia, Missouri

Dr. George Walker Buckner, Jr., editor of WORLD CALL, preached the baccalaureate sermon for the graduates of Christian College on May 24.

Dr. Robert Sala became dean of the faculty of Christian College on April 20. He comes from Lynchburg College, Lynchburg, Virginia, succeeding Dr. J. C. Miller who resigned to become the dean of the faculty at Northwest Missouri State Teachers College at Kirksville.

In addition to his teaching experience at Lynchburg College, Dr. Sala was active in radio work. He developed the Lynchburg College of the Air and, as the program proved popular, he was called upon for further night courses. He was active in debating, dramatics, journalism, and was in demand as a speaker. Dr. Sala has an A.B. degree from Bethany College, Bethany, W. Virginia; an A.M. degree from the University of West Virginia; and a Ph.D. degree from the University of Chicago. He has also attended the Union Theological Seminary.

Texas Christian University
Fort Worth, Texas

Governor James V. Allred will deliver the commencement address for the class of 1936 at Texas Christian University, according to an announcement from President Waits. The exercises will be held on Monday evening, June 1. Baccalaureate services will be held on the day preceding, Sunday, May 31, with the sermon by F. M. Warren, pastor of the First Christian Church of Abilene.

There are 75 candidates for degrees in this year's class at T. C. U., according to an unofficial count by S. W. Hutton, registrar.

Dr. George Walker Buckner, Jr., editor of WORLD CALL, spoke at the annual spring banquet of The Brite College of the Bible on May 15, on the theme—"Some Principles of Preaching."

A selected group of students from the department of journalism of T. C. U. had editorial charge of *The Cleburne Times-Review* for the issue of May 4. The group was also in charge of the Sunday, April 15, issue of the *Breckenridge American*. Students from the department also took charge of editorial duties on the *Fort Worth Press* for two days during May.

Twenty-eight members of the Men's Glee Club of the college visited ten cities in Texas during the month of April. Professor W. J. Marsh, composer of the official state song—"Texas, Our Texas," is the director of the Glee Club.

The debating team of Texas Christian has just completed its activities for the year after having traveled 3,000 miles and engaged in 54 debates. The debaters met teams from ten Texas schools, eleven out of the state, and two foreign universities. Many parts of the country were represented, from the College of the Pacific in California, to the University of Pittsburgh in the East. The University of Hawaii and the University of Puerto Rico were the foreign teams engaged. Most of the debates were non-decision affairs, although T. C. U. won 62 per cent of those on which a decision was rendered.

Butler University
Indianapolis, Indiana

Four special lecturers have been announced for the 1936 Butler University midsummer institute, which will open on June 16 under the sponsorship of the college of religion. Dean Frederick D. Kershner is in charge of the plans for the institute which will be in session two weeks. The lecturers will be Dr. Edwin R. Errett, Cincinnati, Ohio; Dr. P. H. Welshimer, Canton, Ohio; W. R. Walker, Columbus, Ohio; and W. E. Sweeney, Lexington, Kentucky. They will supplement members of the college of religion staff who will lecture during the session. According to Dean Kershner the institute will be open to all interested persons. "The History and Teachings of the Disciples of Christ" will be the general topic for the two weeks. All meetings will be held in Jordan Hall on the Fairview campus.

The Butler University choir of fifty voices has been secured as one of the features of the annual state convention of Disciples of Christ in Bloomington in May. The choir, directed by Donald C. Gilley, gave a thirty-minute program on Tuesday evening, May 12, at the convention.

Preparations for the 1936 summer session at Butler have begun on the campus. The university cafeteria is being redecorated and other physical improvements are being made for the accommodation of the summer students. The term will open on June 16 and continue until August 7. The college of religion summer term will be in session only two weeks, opening June 16.

Plans for the establishment of a Butler alumni club in Cincinnati have recently been announced by Miss Sarah Sisson, Butler alumni secretary. At a meeting in Cincinnati on April 21, Miss Sisson contacted eleven alumni who live in the Queen City. Plans for the organization of the club will go forward immediately.

Fall semester scholastic honors at Butler were won by the Butler Independent Association for men and by the Kappa Alpha Theta Sorority for women, according to the registrar, Mrs. Martha Bebinger Enyart. The all-women's average far exceeded that of the men, and members of the senior class topped all class groups in scholarship.

Lynchburg College
Lynchburg, Virginia

With expressions of deep regret Lynchburg College accepts the resignation of Dean M. E. Sadler. He will leave this summer for Austin, Texas, to accept the pastorate of Central Christian Church. Dr. Sadler came to Lynchburg after serving in various capacities for the Disciples of Christ. He became dean of the college upon the resignation of C. L. McPherson and in addition to his duties at the college he has taken an active part in the church work throughout the city. Last year he served as *ad-interim* pastor of First Baptist Church after the death of the pastor, Dr. T. Claggett Skinner. Dr. Sadler received his education at Atlantic Christian College, the University of Chicago, and Yale University, receiving his Ph.D. from the latter institution. He served as director of religious education for the Disciples in the Chesapeake area, was secretary in the religious education department of the United Christian Missionary Society, and for a year was in Japan as a member of the Fact-Finding Committee of the Laymen's Foreign Missions Inquiry. He also had a part in the publication of *Rethinking Missions*. The successor to Dr. Sadler has not been announced.

Anthony Pollard, a junior of Halifax, Virginia, and editor of the 1936 *Argonaut* and member of the Virginia Lit-

*Secretary higher education, United Society.

erary Society, was chosen to succeed Lawrence Givens as president of the student body at Lynchburg.

In the honor council race, William West, star debater, a member of the Virginian Literary Society, from Lynchburg, won by a large margin for presidency of the Council. Shelton Scales, Alfred Platz, and Proctor Harvey, all freshmen, are the cheer leaders for the college.

Dr. Robert Sala resigned as head of the history department at Lynchburg College on April 15 in order to accept the deanship of Christian College, Columbia, Missouri. Members of the faculty and students of the college express real regret at his leaving. Dr. Sala has taken an active part not only in his classes but in civic activities. He has been prominent as a radio speaker and is recognized for his outstanding scholarship. Miss Nancy Faulkner, a former Sweet Briar professor, a native of Lynchburg, who has been doing graduate work at Cornell, has been chosen to take Dr. Sala's place in completing his present courses for this quarter.

A group of friends of Dr. and Mrs. Josephus Hopwood, founders of Milligan College in Tennessee, and Lynchburg College, together with former students from Virginia and West Virginia, met recently to discuss the establishing of a memorial to Dr. and Mrs. Hopwood. The date of meeting was the birthday of Dr. Hopwood, and the anniversary of the signing of the contracts for the purchase of the property on which the college is built. The meeting was presided over by Dr. John Preston McConnell, president of State Teachers College at East Radford. It was definitely decided to form the Hopwood Memorial Association for the purpose of establishing some worthy and adequate memorial to the founders of the college. Dr. McConnell was elected president of the association, Dr. R. B. Montgomery was elected secretary, and T. Gibson Hobbs was elected treasurer. A committee is being selected across the nation from the many friends and former students of Dr. and Mrs. Hopwood to lead in the work of the Association. The project in the form of a building at some suitable place on the campus is under consideration, to be known as Hopwood Hall.

Culver-Stockton College
Canton, Missouri

Culver-Stockton College is preparing for the commencement season. The commencement address this year will be delivered by Harry L. Ice, pastor of the Independence Boulevard Christian Church, Kansas City, Missouri. The baccalaureate sermon will be delivered by Marion H. Williams, pastor of the First Christian Church at Oskaloosa, Iowa, and a graduate of Culver-Stockton College.

The commencement season begins on Friday, May 22, at which time the various classes move up into the seats to be occupied by them in the coming year. That evening the Dramatic Club will present its final production, *The Curtain Rises*. The baccalaureate service is Sunday, May 24, at the Christian Church. In the afternoon at four-thirty the department of fine arts presents its Annual Musical Vesper Program. The board of trustees has its regular meeting on Monday, May 25, and at two-thirty in the afternoon the senior class presents its program. The alumni meet at three-thirty for their annual business meeting immediately followed by the election of officers and by the alumni dinner at six-thirty. The commencement program begins at ten-thirty Tuesday, May 26, in L. L. Culver Gymnasium. This is the Eighteith Annual Commencement of this first coeducational institution west of the Mississippi.

Under the very splendid direction of Stephen B. Williams, the college chorus has been presenting some very fine programs in the churches of this territory. During the annual convention of the churches of Missouri, held at Independence, the chorus delighted the folk in attendance with the high quality of its performance.

Hiram College
Hiram, Ohio

The Y. W. C. A. at Hiram College has reorganized its program for the next college year along the lines of student interest and desire for service, following recent conferences of the cabinet with Miss Marcia Seeber of the national Y. W. C. A. Projects to be undertaken next year are an employment service for college students desiring to earn spending money; the organization of a vocational interest group; a group concerning itself with etiquette and personal charm; a group interested in sex education and family problems; and the development of various activities in conjunction with the high school Y. W. C. A.

Miss Laura Munro of Chicago is the newly elected president of the Y. W. C. A. for next year. New members chosen to serve on the cabinet are Eleanor Spangler, Betty Brereton, and Christine Butchart. It is interesting that all four of these young women are daughters of clergymen.

Among the recent visitors at Hiram College were Dr. Miles H. Krumbine of Plymouth Church, Shaker Heights, convocation speaker on April 29; President William P. Tolley of Allegheny College, convocation speaker on May 6; and Anny Rutz of the Oberammergau Players on May 11.

Dr. Kenneth I. Brown, president of Hiram, gave the Easter Day sermon at Western College, Oxford, Ohio, on Sunday, April 12.

Three students of Hiram College who intend to enter the ministry are rendering service in nearby pulpits this spring. Jerome Trexler, whose home is in Akron, has been in charge of the services in the Congregational Church of Struthers, Ohio. Robert Putt of Welshfield is serving the Welshfield and South Newbury Congregational Churches until June. Frank E. Reeder of Lisbon is acting minister in the Marlboro Christian Church of Marlboro, Ohio.

William Woods College
Fulton, Missouri

Dr. George W. Buckner, Jr., editor of WORLD CALL, spoke to the students at William Woods College, on Wednesday, April 8, on "Six Tests of Life for Youth." Dr. Buckner gave a very inspiring talk.

The alumnae of Monroe County, Missouri, have formed a new William Woods organization. Dr. H. G. Harmon, president of the college, Mrs. Lee Whitlow, alumnae recorder, and several faculty members made the trip to Paris and assisted with the organization. The group made another trip to Hannibal on April 18.

Dr. C. E. Lemmon, pastor of the First Christian Church in Columbia, spoke to the students at convocation services on March 31.

A recent check on the alumnae at William Woods College showed that students from this school are now located in forty-three states and eleven foreign countries. Another survey was taken, showing that eighty-two girls selected William Woods College because some former student had talked to them. There are now fifty-two girls in the school who have relatives who were former students.

Dr. George Hamilton Combs, pastor of the Country Club Church in Kansas City, will speak at the baccalaureate services at the school on May 24. Commencement will be held May 29.

Drake University
Des Moines, Iowa

Drake University was very much in the headlines of the sport pages of the newspapers throughout the month of April because of the Drake Relays. This institution was established in 1909 by Major John L. Griffis, who was then director of athletics at Drake but who is now the generalissimo of athletics in the Big Ten. The Drake Relays have grown from Sunday school competition to regional Olympic tryouts. High school and college teams from all parts of the United States are sent to these Relays each year. A number of intercollegiate records were broken, and one or two world records were lowered.

Drake University has recently had a number of noted speakers at Chapel. Among them have been Dr. Alexander Paul, who spoke on oriental problems; Dr. James P. Warbasse, founder and president of the Cooperative League of the United States; Dr. Daniel J. Glomset, well-known Des Moines physician and surgeon; and I. J. Cahill, of the United Christian Missionary Society.

Women and World Highways

Mexican Women and Citizenship

By LOUISE CATTOI*

THE Mexican woman? Even a superficial visit to our southern neighbor brings realization that one must speak in the plural—Mexican women. They are part and parcel of the dramatic contrasts which spell Mexico's charm.

In a political and economic sense, one can speak of the American woman, the English woman, the Danish woman. A degree of standardization has been reached in their economic and political status. It is not so with the Mexican woman.

You may see her first from a train window, in the arid reaches just across the border. There she stands, *niño* in arms, silent and immobile, her *rebozo* faded from the fierce sun. You do not realize what the word *indigenous* means until you have seen her. Nor will you ever forget the lone bright flower in the broken pot near the doorway of her house.

What is this woman's attitude toward her economic and political rights?

Later on, the train brings you to a mere dot of an adobe settlement, the clothesline proclaiming the native love of color. Red, blue, pink and yellow garments flap in the morning sun. Solemn-eyed women bend washing over an almost imperceptible stream. Every day is washday in Mexico. Not an hour passes as the train speeds southward but that you see women at this ancient rite. Mothers, children and dogs seem to make a *fiesta* of the task, in a thrilling sort of camaraderie.

The dweller in a tiny settlement. What is her attitude toward her political and economic rights?

On the central plateau, in Mexico City and elsewhere, you will meet Mexican women—not the Mexican woman. You find them in the market, beside their baskets, trinkets, pottery; you find them helping their husbands in shops; you find them in offices, colleges, professional centers. You also find descendants of the colonial aristocracy—some of them, in a sense, women without a country.

What do these women think of their political and economic status? And in the answer to this question, in such dramatic contrasts of desire and opinion, you find the answer to the question of why there is no well-defined woman's movement in Mexico.

Members of the Tenth Seminar will recall hearing Señorita Adelina Sendejas say that Mexican women do not need the vote to make their power felt. Señorita Sendejas, a young schoolteacher, represents a group of young people with communistic leanings. But for how large a number of Mexican women does she speak?

Señorita Guadalupe Ramírez, president of the Y. W. C. A. board in Mexico City, granddaughter of a revolutionary patriot, was of the belief that the more mature members of intellectual groups were eager to have the vote. She thought this particularly true of many members of the Association of University Women. The same belief was expressed by Señora Berta Gamboa de Camino, teacher and former professor of literature at the university.

"True, there is a strong middle class aristocracy which thinks it vulgar to go to the polls," Señorita Ramírez said. "I believe, however, that many of these women would like to vote, but are afraid that men might not regard them as feminine if they were seen at the polls."

Then there is the forgotten woman, too inarticulate to make herself heard, she whose husband is out in the world while she remains isolated at home. Her economic status constitutes a serious problem. A psychologist who works among these women told me that the vote would help them.

It was interesting to learn that some representatives of radical groups had the idea that the American woman had had the vote for hundreds of years, instead of the slightly more than fifteen since ratification of our suffrage amendment.

Thus the cross currents run in Mexico. There are the radicals who say that the vote is not necessary, the intellectuals who say it is, the forgotten woman for whom her friends say it is imperative. But a strong movement needs a spearhead, such a woman as Lucretia Mott, Susan B. Anthony or Carrie Chapman Catt. Has Mexico a leader of their caliber, to crystallize their hopes and desires? Until it has, the woman's movement will continue to go haltingly.

True, Mexicans point with pride to the high honor accorded to one of their women, Señorita Palma Guillén, who is Minister to Colombia. But is she a citizen? As an intellectual, is she a "working woman"?

President Cárdenas, in a recent address to Congress, officially proclaimed the right of the Mexican "working woman," according to a press dispatch, "to vote and enjoy other privileges." The report does not state whether or not he defined "working woman." Are women engaged in professional and intellectual pursuits, cultured women who devote their leisure to social welfare activities, "workers"? Are manual and physical labor to be the test for the ballot?

The Mexican Constitution grants suffrage to all "citizens." Are women citizens? The next election should force this issue. Some Mexican women talk of having a group go to the polls at the next election to test their rights as citizens. These leaders point out that if the Supreme Court should find that women are not citizens, it would automatically say that Mexico's Minister to Colombia is not a citizen and therefore cannot represent Mexico. Until that matter has been clarified, Señorita Guillén can be said to be the only Minister in the world without voting status in her own country.

*Reprinted from *Three Americas* by permission of *The Committee on Cultural Relations with Latin America*. The author, Miss Cattoi, is a member of the staff of the *Milwaukee Journal*.

A New Banner of Peace

TRAVELERS in the years to come may question the meaning of a common flag seen flying over certain monuments and buildings throughout the twenty-one countries that form the three Americas—not the familiar red cross upon the white ground that signifies the sacredness of hospitals and other humanitarian institutions, but a white banner upon which are superimposed three red spheres within a larger red circle, the new Banner of Peace brought into being by the too little heralded Roerich Pact of 1935.

Signed in the White House in Washington by the twenty-one American governments on Pan-American Day, April 15, 1935, this pact renders inviolate in time of war and peace, historic monuments, museums, scientific and cultural institutions, and other cultural objects which form the common heritage of mankind, in whatever land they are found. The significance of such a treaty is recognized when one remembers the devastation during the World War of those treasures which Professor E. Merrill Root has called the "frozen assets of culture," architecture, gems, paintings, statues, monuments, libraries, the tangible fruits of the genius and energy of generations, which can never be replaced.

Nicholas Roerich, creator of the pact, is an internationally recognized artist and scientist, the founder of the Roerich Museum in New York, a cultural center with branches in many countries. Mr. Roerich conceives the Pan-American pact as a step in the direction of a similar agreement which shall be world-wide.

Secretary of Agriculture Henry A. Wallace, who signed the pact for the United States, said on that occasion: "I look forward to the day when travelers over the world will look for the banner of the encircled triple crimson sphere, knowing when they see it that here is something which has in it significance running across the national boundary lines, something of peculiar beauty, a national monument, a heritage out of the past, or something of unusual importance in the scientific or

(*Continued on page* 43.)

Programs for Adult Organizations

For the Leader of the July Program

Theme for the Year: *The Pageant of a Climbing Race*

Topic for July: *Backgrounds.*

ENTER the new year's study program. According to our custom we are following the general mission study themes for the year. The first six months will be centered upon the home missions theme, "The Negro in America." The second six months will be devoted to the foreign missions theme, "Africa." The theme for the year, "The Pageant of a Climbing Race," is taken from a poem by the gifted Negro poet, Paul Laurence Dunbar, "Slow Through the Dark," the first line of which reads, "Slow moves the pageant of a climbing race." This is an especially appropriate theme for a year's study in which the entire twelve months are to be devoted to the Negro race, which has endured enslavement, exploitation, persecution, has been discriminated against in many lands and has yet moved so steadily forward.

With the July program we take up the study of "The Negro in America." The aim of this six months' study as stated in the Year Book of Programs is "to help the members of our missionary groups, white and Negro, to recognize the worth of the Negro people as personalities and as a racial group, to face as Christians the factors which prevent both racial groups making their best contributions to the common culture of America, and to explore means by which our common ideals of Christian brotherhood may be made more effective." It will be well for the leader or the one who is responsible for programs to introduce the new study with a short talk. See leaflet, *For the One Who Is Responsible for Programs.* The quotation from Langston Hughes on the title page of the Year Book of Programs may appropriately be quoted here as revealing the forward look and the aspiration of the Negro people.

"Moving Forward Toward God" is the theme for the year's devotional studies. These messages for the first six months of the year will be prepared by six Negro women, all of them faculty members of Jarvis College and Southern Christian Institute. Mrs. J. N. Ervin, wife of the president of Jarvis, brings a lovely and helpful message for the July worship service. You will want to use this in your service and be sure that your group knows the genial, devoted and efficient lady who has so graciously prepared this study for our use.

The theme for July is "Backgrounds" and the aim is to do that very thing, give to us the necessary background for the study. Items for consideration for the month as suggested in the Year Book of Programs are: "What Is Africa to Me?"; "Transplanted Africans"; "Some Personalities of Slavery Days." Material to develop these themes is provided in the Program Packet. Mrs. Emory Ross has prepared a study on *What Is Africa to Me?* giving the cultural background of the Negro race in Africa. Mrs. Ross has been one of our missionaries in Belgian Congo and has had unusual opportunity to know Africa, as Mr. Ross was for some years secretary of the Congo Protestant Council. They now live in New York and Mr. Ross serves as head of the American committee on union work in Congo. For the study of "Transplanted Africans" two leaflets have been prepared: *Negroes Around the World* and *Negroes in America.* For these we are indebted to Miss Ida McMillan who hails from the state of Georgia but now lives in Washington, D. C. She is a graduate in law, in government service and active in all the work of the church. "Some Personalities of Slavery Days" is covered by a dramatization, *Created Equal,* a very vivid and stirring playlet, one not difficult to give, suitable to both large and small societies. This playlet was written by Mrs. James A. Crain who shares her husband's convictions in social education and social action and shares efficiently in the work. Another leaflet deals also with "Some Personalities of Slavery Days," a series of brief sketches presented in a simple dramatization.

The Program Packet in which these leaflets are found sells for the usual price, fifty cents for the packet or seventy-five cents for the year's supply (two packets issued semi-annually) if ordered at one time. The set of leaflets for the July program may be had for ten cents.

WORLD CALL as usual will carry articles for the enrichment of the missionary programs. This month's offering is an article by Mrs. W. F. Rothenburger, "Let's Call It a Day." Additional material may be found in earlier issues of WORLD CALL and month by mouth additional material will be awaiting our use. Watch other church papers also, as *The Christian-Evangelist* and *Front Rank.* Remember the June number of *The Missionary Review of the World* is devoted to the July-December study theme. A search through secular magazines will yield much helpful material. Make extensive use of *Opportunity* and *The Crisis,* magazines published by Negroes.

From books may be gained a wealth of material also. Our new adult study book, *A Preface to Racial Understanding,* by Charles S. Johnson of Fisk University, devotes the first chapter to just what we need for this month's study. *Brown America,* by Edwin R. Embree, deals with this month's theme in the first and second chapters. *The Story of the American Negro,* by Ina Brown, will be wonderfully helpful.

The biographical sketches of leaders of Negro work among our Disciples group are fine for reading or program material. Send three cents for postage with your request for these sketches.

The leader of this first program in the current study will do her group a real service by suggesting reading books in keeping with the study theme. The ones already listed are good for reading as well as for study books. *Twelve Negro Americans,* by Mary Jennes, is also splendid. *Deep Dark River,* by Robert Rylee, is fiction with Negro characters. Two books of autobiographical material by Negro authors—*Along This Way,* by James Weldon Johnson and *Up From Slavery* by Booker T. Washington. Among well-known books of fiction by Negroes—*Fire in the Flint,* by Walter White and *The Autobiography of an Ex-Colored Man,* by James Weldon Johnson. *Juliette Derricotte,* by Marion Cuthbert, is a biographical sketch of a beautiful life. Read poetry by Negro poets, too. There are several anthologies of poems by Negro poets that ought to be better known by both our Negro and white missionary groups. Let us be reading during the summer days!

A distinct phase of this year's study plans is found in the program booklet under the title, "Sharing Love's Treasure," and for this a packet of material is provided upon request.

May this July program mark the beginning of a study that will unfold before us month by month as impressive episodes in "The Pageant of a Climbing Race." Members of the same missionary organizations, Negro and white, we follow these programs together. May we find new understanding and deepened appreciation of one another as individuals as well as racial groups and thus may we find our way to mutual helpfulness and a more Christlike solution of our common problems.

Latin America

A feminine fondness for the last word satisfies itself in a reference to the Latin-American programs. *Women and World Highways* page for this month carries a message on the new "Banner of Peace," a beautifully appropriate thought with which to conclude the June program. Use it in the meeting, or at least urge that every woman read it.

EDITH EBERLE.

Programs for Young People

This page contains missionary program suggestions for Young People (18-24) and Seniors (15-17) in the first two columns, and Intermediates (12-14) in the third column. These suggestions are based on material in packets of six missionary programs each for Circles, Senior Triangle Clubs, Christian Endeavor Societies, etc., and on missionary units of twelve programs each for Intermediate Triangle Clubs, mission study classes and church schools of missions. —Rose Wright.

"Lift Every Voice and Sing"

HERE comes a new missionary year, and we greet it with a song! That song is "Lift Every Voice and Sing," the national hymn of the Negro in America. Why did we choose it? Because for the first six months of this year we are studying together the problems, contributions and future of the Negro in American life, and in so doing are using the title of this hymn as our general theme.

Not only is the general theme for the six months "Lift Every Voice and Sing," but the themes for each month and for each worship service are taken from the lines of this hymn; as "Harmonies of Liberty," "Our New Day Begun," "Facing the Rising Sun," etc. An appropriate Negro spiritual is also suggested for each meeting. No doubt you already have available a book containing most of the spirituals suggested, but if you do not we recommend that you purchase the new book of spirituals, *Southland Spirituals.* It may be had for 25c from the United Christian Missionary Society. Take care not to "jazz" these spirituals. Because most of them are very rhythmic and because of the unfortunate custom of clapping in an effort to show appreciation when they are sung many of us have an attitude of being entertained by spirituals. That is not their purpose.

You will be pleased to know that Miss Anna Clarke has planned these programs for the first six months. That is sufficient recommendation of them. We anticipate a very profitable experience for all groups who use these materials which she has so carefully prepared.

With the following paragraph Miss Clarke begins one of her leaflets:

"We like to wear the latest style clothes. We investigate them, look at ourselves in the mirror, and feel quite smart when arrayed in the newest creation. Have we ever investigated our prejudices? Have we ever looked at ourselves in the white light of Jesus and glimpsed old, stereotyped opinions we carry around with us? A great many of our ideas relating to the Negro-White situation arose during the slave and reconstruction days following the Civil War. Historical situations change; but many of the old opinions remain. And the new hat often covers opinions of the years of 1700-1800."

What does your hat cover? These programs will provide you an excellent means of finding out.

There are seven general leaflets in the Program Packets. These are to be kept by the adult counselors and constantly referred to by the executive committee. They contain ideas and procedures for carrying out special projects and activities that will enable a group to be a real power in building a better community and helping to create better relationships and conditions for all races.

New Program Guides

Program Guides for this year will be issued twice instead of once as in the past. The cost will be the same if purchased by the dozen or if a standing order is placed for them. The latter is the most convenient and economical way for you and for us. But remember that standing orders cease to stand in June. They must be "stood up" all over again at the beginning of each missionary year in July. Order enough Guides for each member.

New Study Book

The study book which has been written by Ina C. Brown for the use of young people and seniors in their study of the Negro is entitled *The Story of the American Negro.* The prices are 60c (paper) and $1.00 (cloth). It is expected that the study course for the use of this book will be ready in July. It is called "A Young People's Course on the Negro" and costs 25c.

Miss Jane Colsher, who is president of the young people's Circle at Third Christian Church in Indianapolis, has this to say about this new book by Miss Brown: "I like the approach that Miss Brown uses. It is different. So many volumes have been written about the Negro and so many of them are little more than harangues on the subject. I didn't feel that Miss Brown was trying to stir up a good argument on race prejudice, but rather that she was trying to make her readers a little bit more appreciative of the American Negro and his status. . . . I enjoyed reading it. I thought of its appeal to my own Circle group, and I think it is the sort of thing they would like—missions in a different light, a little closer home."

A very helpful pamphlet of guidance for the use of this book will be available in July for 25c. It is entitled "A Young People's Course on the Negro," and Miss Brown is the author.

Your Say!

If you have not already sent us the leaflet "Your Say," which appears in your June set of leaflets on Paraguay, be sure to fill it out completely and send it at once. It provides you an opportunity to help us to prepare the kind of programs you want. We are not experts in mental telepathy and therefore cannot know what you want unless you tell us. This is your opportunity. Grasp it! If you don't you may not have another!

For Intermediate Leaders

(*Conversation continued from May*)

Mrs. Worker: Last year my intermediates took vacation trips during July and August, and they enjoyed them so much that I think we shall do it again.

Mrs. Dodger: Yes, I think my group will disband for the summer, too. Some will be gone, and then, it's so hot!

Mrs. Worker: Oh, I don't mean that we are going to disband! We do our best work in the summer when the young people are not in school. I meant that during these two months our intermediates took imaginary vacation trips. We were using Volume II of the Missionary Units in which the July program was on our work in the coke regions, and the August program on the mountain schools. So we planned a trip to each place and each person chose the place to which he wanted most to go.

Mrs. Newleader: I should think they would all choose the mountains.

Mrs. Worker: Well, we thought that might happen, so before they chose we told one or two interesting things about the coke regions, and we found that the boys, especially, were interested in going there, for they thought it was a man's job to be informed about this mining area. We find in using Volume III this year that the July program is on Puerto Rico and the Philippines, and the August program is on general problems of pioneers, or, we might say, vacationists. These lend themselves to the vacation idea just as well as the programs did last year.

Mrs. Dodger: Who wouldn't like to take a trip to Puerto Rico or to the Philippines!

Mrs. Worker: We shall get travel folders from steamship companies and shall gather together all we can find out of past issues of WORLD CALL about our work in these two places, and, of course, we shall use the material out of our Missionary Unit. Our meetings will be very informal with almost no set speeches. Our program committee is talking about suggesting that each young person choose an imaginary companion from another race to be his pal on the trip. That will help us to encounter some of the problems that are mentioned in the August program, and will certainly bring to our attention some of the injustices and prejudices that our society inflicts on people of other races.

Mrs. Newleader: You have so many good ideas. Where do you get them?

Mrs. Worker: This particular idea was suggested to me by something I read in a book entitled *The Missionary Education of Intermediates,* by Mabel Gardner Kerschner.

(*To be continued.*)

WORLD CALL

Devotional Study for Missionary Societies

Theme for the Year: "Moving Forward—Toward God"

JULY

Through the Bible

Prelude: "How Firm a Foundation."
Prayer: Leader.
Hymn: "Jesus Is All the World to Me," or "Thy Word Is Like a Garden, Lord."
Scripture: 1 Corinthians 3:10-15.

I HEARD of a man and his wife who built a beautiful home on the seashore. One evening, after the house was finished and they were living comfortably in it, a great dark cloud arose over the ocean and the waves ran high. The woman noticed her husband's face turn pale and she knew he was frightened. "Isn't our house well built?" she asked.

"Yes, my dear," he said, "but don't you remember we said, 'Nobody sees much of a house's foundation—so much of it is underground.' Of course we expected to put a stone foundation under the house some day but—look at that storm! What shall we do?" The storm was terrible. Their house fell and with great loss. That man wanted a cheap foundation, but was it cheap?

I do not need to tell you that the foundation of a man's life is laid when he is a boy and the foundation of a woman's life is laid when she is a girl.

There was a boy once who tired of school when he was about thirteen years of age, and soon after he decided he was "too big to go to Sunday school," so he began to build a different kind of foundation. He used cheap books, cigarettes, bad language and impure thoughts to make his foundation. When he grew to be a man and tried to build his life on that foundation he often said, "O if I had only known"—and we knew he meant he had cheated himself by building a cheap foundation when he was a boy.

But you have read of another boy who lived in Illinois when schoolhouses and books were very, very scarce. No one could expect a boy to build a solid foundation without good material, but he found the material. We are told he worked hard and finally earned five books. He studied them at night and thought them over all day until he knew them almost by heart. The books were: *The Life of Washington, A History of the United States, Pilgrim's Progress,* the *Bible,* and the dictionary. In these books he found clean words and noble thoughts. With lots of hard work and study as the mortar, he built a foundation. One day the people of the United States laid the government on his shoulders and he carried it through a terrible storm—because he had not cheated himself with a cheap foundation. A life like a building is no stronger than its foundation.

There is no better way to build a strong, enduring foundation for Christian character than through the Bible. Its pages are filled with helpfulness that ought to be built into every person's character beginning with earliest youth. How many of the Scripture passages that you repeat from memory today were learned when you were very young? Do these often repeated passages strengthen and steady you? It is fine to know the Bible "by memory" but finer still if we know it "by heart," making its precepts a part of our very being so that we shape our thoughts, mold our attitudes, and determine our actions in accordance with its teachings. Thus will be built foundations that will endure throughout life. And thus will we find ourselves moving steadily forward toward God.

In these days when there are all sorts of temptations coming before us, when so many confusing systems of thought are presented to us, it is well for us to turn often to the Bible and learn there the simple truth that Christ so often stressed that God is our Father and that he sent the Son to make known his character. Thus knowing him as revealed in the Book we find ourselves moving forward toward him.

"Our God is an eternal Christ,
Unchangeable, unchanged;
His love is still as warm and true
As when life's common way He ranged
Beneath the Syrian blue.

"Our God is an eternal Christ,
All tender, wise and true;
As once He was to those of old,
So is He now to me and you,
Till all the tale is told."

Prayer:
Hymn: "Savior, Teach Me Day by Day," or "Lamp of Our Feet, Whereby We Trace."

WILMA E. ERVIN.

NOTE: Mrs. Wilma E. Ervin, wife of President J. N. Ervin of Jarvis Christian College, is her husband's efficient helper in all things. In his necessary absences from the school she capably carries on in his stead and shares intimately in the school life. Unable to get a college education before her marriage she has recently completed the course of study and graduated from Jarvis.

Echoes From Everywhere

They Prayed For Rain

Recently I went to Marutal, an outstation, for work and heard people talking about their goddess, Khair Mata, being so true and powerful. Although this is the rainy season, rain had not fallen in Marutal for a month and was very much needed. On Saturday afternoon previous to our arrival the unmarried girls of one caste went from house to house begging whole-wheat flour (ata). It was not necessary for them to say anything as they carried a pail to which frogs were tied, and all Hindus knew the meaning of that and gave *ata* at once.

The girls (less than ten years old) gave the whole-wheat flour to the women who had assembled in front of the image of Khair Mata. There the Hindu bais made *gankars* or thick round cakes of bread, from the *ata* and water, baked them on the open fire and gave them to the girls to eat. Then they smeared cow manure all over the idol with the hope that the goddess would become angry and send rain to clean herself.

Next day rain fell, and again the next. So the goddess received all the credit. That Monday night a most severe lightning and thunder storm, accompanied by rain and wind, occurred. No one in this section has ever experienced such lightning and thunder. After rain had descended almost daily for several days, people began talking about the harm the excessive rain was causing and wishing it would cease. I wonder what Khair Mata's disciples said then!

ANN MULLIN.

Damoh, India.

Club Work An Asset

The younger boys clubs are well attended. We have taken several hikes and field trips. They enjoy so much the overnight outings that I am compelled to indulge in such activity oftener than the program calls for. But after seeing the value and the good results of such activity I do not mind crowding my program a little.

My campaign on health and the new sport of taking a shower after real ball playing has been more successful during the warm weather. Practically all the boys got the habit of using the showers with more frequency.

We are following the idea of prevention of disease in our lecture program for adults and children. Two weeks ago we had something like seventy-five mothers to hear a lecture by a nurse on malarial fever. We used the slides to illustrate. The same picture was shown to every club. There is great need for this type of work.

E. G. LUNA, director of boys' work.
Mexican Christian Institute
San Antonio, Texas.

Week of Evangelism

The first week after China New Year was observed as a week of evangelism. The women's evangelistic bands did their preaching in the city of Wuhu except for one group which walked to a village three miles away. Ten members of the men's evangelistic band started to Luchowfu, but because the launch was not going

through and the train had not begun regular runs, they were stopped at Chao Hsien. There they preached for one day, then divided into two groups, one going into the country in Han Hsien and the other group visiting the villages along the river in the vicinity of Hwangloho. The World Week of Prayer was observed in Wuhu by all of the churches with a very large meeting each day held by turns in the different churches. Recently eighteen new active members were added to the roll of our Wuhu Christian Endeavor Society.

STELLA TREMAINE.

Wuhu, China.

The Milk Man
In India

Curious customs can often be traced to stranger beliefs. Some of our missionaries at Damoh, India, discovered that their Hindu milk man had been putting water in the milk. Upon questioning him they found he actually believed this to be necessary.

Non-Christians believe that if they do not add just a little water before boiling the milk, the essence of the milk will go in steam to the cow, buffalo or goat which gave the milk and cause it to become dry. Just a little water prevents this happening because it escapes in the steam. The Christians of the town know the folly of such superstitions.

Special Lecture
Series

During the month of February the pastor delivered five sermons in the local pulpit and one special address at the Youth Meet in Spokane to which sixteen of our young people went. There was one addition to the church. Conducted two funerals, made thirty calls in the interest of the church, held twenty conferences and interviews. During the month we have begun our first attempt of a special lecture series, which we call the "Story of Christian Culture." The average attendance has been fifty-six, and a splendid interest has been manifested. There are three more of these lectures to be given, and every member of the church will profit by hearing them.

CARROLL FAIRBANKS, pastor.

Moscow, Idaho.

Woman's Status
In Non-Christian Land

A few days ago Dr. Bonham had a very difficult obstetrical case. The patient, a girl fifteen years old, was brought to Damoh three days later than she should have come. With great difficulty her life was saved. She must have suffered terribly. As the family is poor, the sahib gave them money for food. The patient's husband and mother-in-law wanted to take the *bai* home. The doctor told them that she could not possibly live if they moved her. The husband remarked, "Well, my mother and I are going to our village. If my wife dies, you get rid of the corpse. If she lives, she can just stay here." Even after the doctor's conversation with them they remained indifferent to the girl's welfare. Indeed, Christ is needed in this country. He changes the status of women everywhere.

ANN MULLIN.

Damoh, India.

Where Superstition
Is Law

Miss Caroline Pope is in charge of women's evangelistic work in Pendra Road, India. She reports, "We went into a courtyard where there were two sick babies. There is a custom in the Chhattisgarh area to burn an infant's abdomen with the point of a hot sickle. The abdomen of the one-month-old baby was covered with scars showing what had been done, but it had a swollen thigh. There had doubtless been some infection, for they always keep dirty, greased rags over the little sores until they are healed. I tried to get the mother to take the child to the hospital but she was afraid of the knife. We did, however, succeed in getting the grandmother to bring the older child to the hospital for medicine."

Over 39,000 visits were made in homes by women evangelists during last year. More than 4,400 books were sold by women of which fifteen were New Testaments, five were Bibles and 1,161 were Gospels.

The Kulpahar church supports two Bible women, and the churches in Damoh and Bilaspur one woman each.

New Society
In Akron

Mrs. J. W. Thomas, president of the missionary society of the East Market Street Church, Akron, Ohio, writes of the organization of another missionary group in that church composed of girls between the ages of eighteen and twenty-four to be known as the E. M. D. Circle Girls, with a membership of fourteen. A younger group formerly known by the above name has taken the name of "Triangle."

Hidden Answers

1. What is the present situation as to child labor?
2. What is the "mass movement" in India?
3. What are some of the reasons for the observance of Children's Day?
4. What project has Sherwood Eddy inaugurated?
5. What did a Zulu chief want to do?
6. Who will drag us into the next war?
7. Why do Hindus water milk?
8. How quickly is it possible to go from Congo to Belgium?

In Memoriam

Mrs. Robert Halsey Montgomery, December 11, 1935, Kirksville, Missouri. Lifelong member of church and devoted member of missionary society and Higbee Bible Class. Age 78.

Mrs. Mahala Leveridge, March 24, 1936, Fort Worth, Texas. Devoted member of University Church and woman's council. Enthusiastic in all Christian service. Age 70.

D. A. Pritchett, April 3, 1936, Lynchburg, Virginia. Father of Mrs. Mildred Reynolds of India. Age 68.

Mrs. Joe W. Hill, April 9, 1936, Carrollton, Missouri. Charter member of women's missionary society and on roll of honor at Missouri Jubilee convention for fifty-year membership. Age 90.

S. Sumpter Smith, November 5, 1935, Medford, Oregon. Senior elder and active in all departments of church work. Age 66.

Mrs. Alice E. Tucker, January 1, 1936, Ashland, Ohio. Life member of C. W. B. M. and faithful member of the church. Age 80.

J. G. Copeland, Mountain Home, Arkansas. Age 93.

Mrs. Belle Copeland, Mountain Home, Arkansas. Wife of J. G. Copeland. Active in every department of church work. Age 74.

Mrs. George C. Kennedy, January 13, 1936, Edmond, Oklahoma. Charter member of church and organized missionary society, serving as president seventeen years. Active and devoted worker.

Mrs. James Kivlehen (Martha Harris), April 3, 1936, Edmond, Oklahoma. Charter member of church and president of missionary society eleven years. In charge of Walter G. Menzies' special Christmas fund for twelve years.

Mrs. J. Roy Smith, May 3, 1936, Denver, Colorado. Member East Side Church; past president and vice-president of Boulder School of Missions; a national vice-president of the Council of Federated Church Women.

They May Read
But Not Write

This morning a Bible woman secured permission from two Mohammedan men to allow their wives to learn to read. The husbands are educated, speak English well, and are in government employ, yet their wives are illiterate. This is true in so many homes. Permission was given to learn to read but not to write. The men think their wives might write a note to another man!

ANN MULLIN.

Damoh, India.

Station UCMS Broadcasting

STEPHEN J. COREY, president of the United Society, delivered the commencement address at Hazel Green Academy on May 19. The new hospital quarters, established on the second floor of the boys' dormitory, were dedicated on May 18.

Disciples had a large part in the Seventh Annual Missionary Educational Institute which was held in Indianapolis April 27-29. H. B. Holloway, of the United Society, was chairman of the committee in charge, this being his second year in that capacity. Mrs. W. F. Rothenburger, wife of the pastor of Third Church and contributing editor of WORLD CALL, taught the book *A Preface to Racial Understanding;* Emory Ross taught the class studying his own book, *Out of Africa;* and Miss Grace McGavran taught the children's course, while other Disciples had various responsibilities. While head of the missionary education department of the United Society, Mrs. John P. Sala (Joy Taylor) was largely responsible for the inauguration of this institute.

Miss Stella Tremaine of Wuhu, China, has been chosen by the China Mission as its representative to the World's Sunday School Convention in Oslo, Norway, this summer.

Miss Vincoe Mushrush, who has been studying in the College of Language Studies in Peiping, China, has been assigned to the Nantungchow Hospital as a nurse.

Miss Katherine Schutze, who has also been studying in Peiping for the past year, will teach in the Chung Hwa Middle School for girls in Nanking.

Miss Pearl Gibbons of Mexico has come to the States on furlough, after spending some time caring for the girls under the charge of Miss Elma Irelan in San Luis Potosí, while Miss Irelan was convalescing from an illness caused by an infected foot. We are glad to report that Miss Irelan is able to resume her duties.

The Board of Trustees of Disciples House, Chautauqua, New York, has extended to Mr. and Mrs. C. M. Yocum an invitation to be guests of the House during the week of the World Missions Institute, August 16-28, when Emory Ross, secretary of the Committee on Work in Congo, and author of the study book *Out of Africa,* will be the principal speaker.

A familiar name to Disciple leaders is that of Joseph A. Scott, outstanding lay leader of our work in the Capital Area, who passed away on March 28 at the age of 84. At our International Convention in Norfolk, Virginia, in 1907, Mr. Scott was chosen secretary of our National Bible School Association, forerunner of the present department of religious education of the United Society.

When Carrel W. Flewelling was called out from a meeting of the board of trustees of the United Society April 14, he returned with a broad smile on his face. Explanation? A new granddaughter.

Willard Wickizer, newly elected secretary in the department of home missions, who has been wont to occupy an armchair around the council table in the bimonthly meeting of the board of trustees, as the new secretary in home missions, joined the ranks of the "lookers-on" on the sidelines at the last meeting.

Miss Goldie Alumbaugh made a flying trip through Indianapolis on her way to New York where she sailed May 9, returning to her work in Congo after furlough in this country. She took with her a number of WORLD CALL and patent side cuts for use in a geography which is being prepared by Miss Martha Bateman.

We regret to report the resignation of Mrs. Ruth Boll Artis from the Coke Region Mission. Mrs. Artis has served capably for ten years in this field where she was loved and respected by the other workers and by all who came to know her.

The following of our home mission workers have been ill recently: Mrs. Henry Stovall of Hazel Green Academy in a Lexington Hospital and later at her father's home in Mississippi, under a doctor's care for weeks; W. N. Armstrong of the French field, unable to work for a month or more; Mrs. E. T. Cornelius of Mexican Christian Institute confined with a broken and sprained ankle for some time; a small daughter of Mr. and Mrs. Rice of White Swan hovered between life and death at a hospital in Yakima for two weeks, while the baby was also ill.

On March 5 and 6 in New York the Committee on Cooperation in Latin America celebrated its twentieth anniversary. At a special dinner a gift of $2,000, raised especially for the purpose, was presented for Dr. Robert E. Speer's disposal, as a tribute to the years of outstanding leadership he has given as chairman of the committee. Dr. S. G. Inman, one of our own missionaries, has been executive secretary of this work from its beginning.

C. Manly Morton, our representative in Union Theological Seminary in Puerto Rico, has been selected as interdenominational director of religious education for the island. The Board of Directors of the seminary has agreed to allow Mr. Morton to give half time to help establish this new program of work among the churches in Puerto Rico while continuing his connection with the seminary and living in the seminary home on the campus.

The Albert Allen Dormitory in Manila, Philippine Islands, has been rented for a period of three years to a union Christian college being started by the Protestant bodies working in the islands.

While Edwin Marx has been a frequent visitor to headquarters during his furlough, as he went from one appointment to another, Mrs. Marx made her first visit recently and spent much of her time repacking her trunks and boxes in preparation for their return to China.

Mrs. Ora Leigh Shepherd, head of the missionary organizations department, has been granted a leave of absence of ten weeks in order to pursue some studies at Columbia University. The state of Iowa is graciously releasing its state secretary, Miss Mable Epp, to assist in the office at headquarters in the absence of Mrs. Shepherd, while Mrs. Floyd Laughman, Iowa's president, will look after Miss Epp's responsibilities.

Miss Mabel Niedermeyer, director in the department of missionary education, has been elected to fill the vacancy on the Board of Managers of the Missionary Education Movement caused by the resignation of Miss Grace McGavran.

Mrs. Lewis Hurt, home on furlough from Africa, is assembling material for the Africa Biography Set to be used in connection with the programs on Africa the first six months of 1937.

Primary Missionary Stories, by Grace W. McGavran, is just from the press. It was published by the missionary education department of the United Society to meet the need for story material for the use of primary teachers and other leaders in church and vacation schools. Other publications soon to appear are a unit on peace prepared by Harold E. Fey, and a reprint of an article by Don McGavran of India on the foreign missionary enterprise, which appeared in the *International Missionary Review.*

Grant K. Lewis of the department of home missions has been asked to prepare an adequate record of the work of the American Christian Missionary Society. W. R. Warren is now at work on a history of Ministerial Relief and Pensions, while A. McLean wrote a history of the Foreign Christian Missionary Society and Mrs. Ida W. Harrison wrote a history of the Christian Woman's Board of Missions.

Helps for Leaders of Junior Groups

I am happy to greet my new friends, the leaders of Junior groups in our churches, through my first contribution to you in these pages of "World Call." I wish it might be possible for me to sit down with each one of you and become personally acquainted with you and your own local program. But, of course, that is out of the question, and we will have to be content with such future contacts as we may be able to make both personally and through our work together with our Juniors. I am rather hesitant to take up the work which Miss McGavran has done so well. I know, too, that you have grown to love her, and that you are reluctant to see her transfer her attention and energies into another channel. She will continue to make her contributions, however, to the Junior program material from time to time, so you will not lose sight of her completely. My only hope is that I may serve you in the same gracious spirit and efficient manner which characterized her work.

—Mabel Niedermeyer.

Children's Day

YOUR attention was called in the May issue of WORLD CALL to the observance of Children's Day. No doubt by this time your plans for this special day are well on the way toward fulfillment. The two-page spread in the June 7 issue of "Kings' Builders" section of *Junior World* may be used as additional source material if so desired.

June 7—*A Visit to Paraguay*

The program procedures for this session are found in the "King's Builders" section of the May 3 issue of *Junior World,* while source materials appear in the same issue and in the May 31 issue of *Junior World.*

June 14—*Making Friends in Paraguay*

Procedures for this session are given in the June 7 issue of *Junior World,* "King's Builders" section; source material may be found in the same issue of *Junior World.*

The adult sponsor might do well to meet the children who are to take part in the conversation so as to help them rehearse. If the children wish to arrange a *patio* scene, have it such as will not interfere with the meeting but become part of the setting for the meeting, so that no change of furniture, etc., beyond possibly moving away the leader's stand, need be done after the leader's introduction to the conversation. The children will come from the audience and take their places on the "stage" directly after this introduction

By this time you have received your *Children's Special Packet on Paraguay,* and have become familiar with its contents. Do not overlook the value of this additional source material. Use it to the best advantage as these sessions proceed. Parts of it have already been used in previous sessions. Further reference relative to its use is made in the two closing sessions of this study. When this material is to be used as source material for Junior reports, be sure that it is in the hands of your Junior leaders in time to permit them to make adequate preparation for their part in the meeting.

June 21—*Our Church and Peace Between Our Country and Latin America*

You will find the procedures for this session in the "King's Builders" section of *Junior World* for June 5, and the supporting source material in *Junior World* for June 14, and the *Children's Special Packet on Paraguay.*

The lives of boys and girls of Junior age have been untouched by the direct horrors of war, and thus the discussions to take place in this session might be far removed from their thinking. Some members of your groups may have heard conversation in the home relative to the subject which might have influenced them to glorify martial conflicts, and to uphold the philosophy that America can do no wrong. If such is the case, it will be your task to help erase such prejudices, and to instill within the minds and souls of those children a love for peace and a feeling of good will for all nations. Be ready to give their discussion such guidance that it may need toward the creation of such attitudes.

No special place has been given in the program procedures for this session for the presentation of the play, *Making the Land of Peace,* which is included in the *Children's Special Packet on Paraguay.* This was omitted due to the fact that its preparation and presentation were optional with each local group. In those churches where it was included in the activities of this unit, the children may give it for their own group during this last session, and then repeat it for another group of the church school if it would be advisable to do so.

Using God's Time to Create

By Grace W. McGavran

THIS four-week unit is planned to help children discover the creative potentialities of time; to make them feel they are workers with God in the use of time for creative work; to encourage them to discover what creative work children have done and what they themselves can attempt; to give them a happy and satisfying experience of creative activity.

Experiences of Juniors vary widely. They see pictures at church, school and home which are crude, sensual or beautiful. They see beauty and ugliness in the movie. They have some contact with objects of art; some with things not artistic. Some have created in color, tone or form. Others have enjoyed but not created. Some enjoy and respond to rhythm. Some connect beauty of color, harmony, form, with God and the creative processes. Others do not connect God with any experience at all in this realm.

In this study one is working toward several outcomes. The children should develop a deeper reverence for God the creator. They will discover and appreciate the creative work of other children; develop some creative ability themselves, and have an increasing joy in attempting creative work and in mastering the techniques necessary to its accomplishment. They should show an increasing understanding of the enrichment of life which can come through use of time for creative activity.

The sessions include worship, story or information, procedures and plans for creative activity. As a summer study it is expected that most groups can have extra periods for work on creative activities. When this is not possible, individual creative work may be planned. Groups accustomed to meeting on Sunday may plan to meet on a week-day instead during this unit, or may have a week-day session in which to carry out certain activities.

Among the forms of creative activity are music, gardening, poetry, basketry, rug-making, designing, pottery, tile-making, drawing, painting, making dolls, puppets and toys, play writing, flower-arranging, making camera studies, craftwork, woodcarving, etc. These are a few from many possibilities. Interest-groups of from three to ten children will be effective, each group choosing some one form of creative activity.

The study will be enriched and the leader's task made easier if she uses resource persons to help guide interest-groups. Every community has amateurs, —men and women who at some time have been interested in and know the techniques of some form of creative work. One may find artist or art teacher; worker in crafts; weaver; musician; tile-maker; photographer; gardener; poet; dramatist; in short anyone with a creative interest of any kind who can inspire children to creative effort.

Interest-Group Procedures

Five procedures suggested here are chosen because, while the group with the smallest resources can use them, the one with many resources will also find them valuable. They will be of minimum value or a rich addition to the children's lives in proportion to the creative emphasis given them. Whether these or others are chosen will depend on local interests and resource-persons.

1. Creating Beauty With a Camera

Minimum equipment: 1 kodak; 1 roll films to each six children; papers with photo illustrations; kodak pictures children have taken.

Adviser: Anyone who takes good pictures.

Procedure: Study pictures at hand.

Decide which have seen beauty in one form or other and have caught it.

Discover rules for taking pictures which really "create beauty."

Study reproductions of paintings to see what composition is used.

Discuss good current movies to see what of beauty in scene or person has been portrayed.

List local objects, persons, places, animals, buildings which might make beautiful pictures.

Take a trip to evaluate them. From what position should the pictures be taken? How should persons be posed?

Take the snaps decided on, each child taking one.

Study results. If extra films are available, take the failures over, or select other subjects.

2. Creating Beauty With Plaster and Paint

Minimum equipment: Plaster of Paris
Homemade mold.
Pencil, paper, watercolor paints.
Small can shellac, brush.

Adviser: Art teacher or craftworker.

Procedures: Make molds, by nailing strips of wood to board, to form a tile an inch thick and six inches square or round.

Pour in plaster mixture (directions for mixing will be on can or may be had from salesman) and let it harden.

Work out design or picture to size on paper with pencil.

Transfer to hardened tile by pressing through paper on outlines.

Color tile as desired, dry, and shellac.

3. Creating Beauty With Plants

Minimum equipment: Corner of ground.
Seeds or plants from gardens.
Working tools.

Adviser: A gardener.

Procedure: Select a spot which can be permanent.

Study its relationship to surroundings.

Study possible plantings.

Select something of permanent beauty.

Perennials or shrubs or bulbs will give most lasting pleasure.

Sturdy annuals might be combined to give immediate results.

Prepare soil to suit plants selected.

Plant and care for.

4. Creating Beauty With a Pencil

Minimum equipment: Paper and pencils.

Adviser: A teacher more interested in securing ideas and inspiring creative attempts than in spelling, punctuation and correct English.

Procedure: Read some lovely simple poems, by children if possible.

Read some of David's psalms.

Discuss forms of writing—poem, story, description, psalm, etc.

Each child will want to work at some one form.

Read with group.

Re-work.

Illustrate with original drawings or paintings if the children wish.

Draw designs for ornamenting pages on which completed poems or stories are copied.

Create music for some of their poems if some are interested in this form of creative work.

Prepare presentation of work for entire group.

5. Creating Beauty With Shadows

Minimum equipment: Blue-print paper and piece of window or picture glass. Leaves, flowers, etc.

Adviser: Anyone who can help guide the children to make artistic arrangements.

Procedure: Have leaves, flowers, weeds, etc. on table.

Discuss beauty of form; difference of shape and form.

Experiment with laying several on paper to display symmetry or gracefulness or other qualities.

Experiment with making blue prints.

Choose most effective ones.

Make notebook covers, blotter-pad covers, group of flower or weed studies, etc.

NOTE: The same type of thing can be done with spatter prints which are made by pinning the specimen to a sheet of paper, preferably fastening both to beaver-board or onto a soft board, and then spattering paint over both. A piece of wire screening is held in one hand and the paint brush drawn rapidly across it. Considerable experimentation is necessary. Try to find someone who knows how, for it is a very simple process to demonstrate.

Suggested Bibliography

Shaw—*Finger Painting.*
Smith—*Made in Mexico.*
Ackley—*Marionettes.*
Wheeler—*Mozart, the Wonder Boy.*
Wheeler—*Playing With Clay.*
Cave—*Craft Work.*
St. Nicholas—section with children's drawings, poems, photos, etc.
Schwinner—*Great Musicians as Children.*
Roberts—*Stories of the Youth of Artists.*
Hamilton—*Popular Crafts for Boys.*
de la Mare—*Early One Morning.*
Make It books from the 10c store.
Dennison's Craft books.
Better Homes and Gardens—Junior Garden Club section.

June 28—*Working With God to Create*

The purpose of this session is threefold—first, to make the child conscious of creation as a continuing process in which man may work with a creator—God; second, to introduce the idea of children as effective creators; third, to stimulate the setting up of interest-groups and the undertaking of some creative activity.

The program procedures for the children's meeting will be found in the June 7 issue of *Junior World,* "King's Builders" section. Additional source material is given in the June 21 issue of *Junior World.*

You will note that the adult leader is to make a contribution to the program of this session. Make your talk informal, stressing the way in which God creates, taking time to develop and evolve things. Draw attention to the patient use of time which artists, composers, architects, inventors, builders, etc., find necessary if things of enduring beauty are to result. Refer to the creative work just reported. Mention some things the children have brought. Suggest that in the weeks ahead, as they are discovering what other children have done to work with God in creating beauty in this world, they might like to divide into groups to create some things themselves.

Your suggestions and help will be needed in the selection of possible activities to be carried on.

Again the children of your group may need more or less guidance in making their choice of the creative activity to be undertaken. In some cases, their choice may be motivated by friendships rather than by their own ability and desire to do a particular piece of work. Your own knowledge of the individual members of your group will help you in guiding them into the channels through which they can best express their own personalities.

You will note in the period set aside for "planning for extra work periods and reports" mention is made of a visit to the home of an old lady who is interested in hooking rugs, or to any other piece of creative work being done in your community. While this unit is intended to encourarge creative work by children and to secure a greater knowledge of such work done by other children, we feel that inspiration is received from seeing older people work, and in seeing work done by them. Hence, this item is included in this study.

July 5—*Taking Time to Create*

The purpose of this session is to help the child see the part-time plays in creation; to encourage him to patient persistence in his own efforts, and to inspire him through further discovery of the creative activity of other children.

June 7 issue of *Junior World,* "King's Builders" section, contains the program procedures for this session. Other source material is given in the June 28 issue of *Junior World.*

Again in this session, as in the first of this unit, the adult leader or one of the resource persons will be called upon to lead the discussion. It may cover the following or similar points and questions:

(1) One must have an idea, either something with which one wants to experiment, or something one wants to achieve. Ideas grow as one works with materials. One dreams and plans and better ideas come. One learns to handle materials. One learns to keep one's work plastic—he does not let things get beyond the point where they cannot be changed. One learns to make trial attempts and to test out his plans at various points, and to use small amounts of material with which to carry on his experiments.

(2) Discuss the value of help and advice from those who have mastered techniques. The value of books and articles. What about studying work done by others? The value of watching at their work those who have developed skill?

(3) Lead the group to see how ideals grow with accomplishment—to see how one's ideals change as he gains mastery over techniques. Point out the inspiration which comes to the worker through his ideals. Discuss the place of self-criticism, and the importance of persistence.

The suggested talk by the leader to be made during this session should lead to an informal conversation on God's processes of creation, not as a single completed act, but as a continuing process in which we may have a part. Illustrate this thought by making reference to the farmer, the gardener or the builder, and their relationship to the ongoing of creation. You may list on the blackboard some things present in the everyday environment of the children such as a lake, water, coal, gasoline, plant and animal life, etc., and let them trace these back through their millions of years of development into their present form. The "creation" of "new" metals, such as stainless steel, etc., may be noted as man's continuation of the processes of modification through knowledge of, and use of the laws of creation and development.

Book Chat

(*Continued from page* 20.)

The up-and-coming preacher will keep buying more books than he can afford on theology, sociology, economics and literature. He will not lose touch with changing methods of biblical criticism and he will keep dipping into the newest thing in theological controversy. Occasionally he will find a book which by its freshness and organization will gradually find its way onto the shelf reserved for the "tools of the profession."

GORDON CARR, by Hastings Harrison, assisted by Frank Pippin. New York, Association Press. 86 pp.

A BEAUTIFULLY written story of a Texas boy who was found by the author, a Y. M. C. A. secretary, in an alley, and who by his attractive personality and the help of Christian friends did much in Christian service for other boys, finished high school and college, only to be killed in an accident shortly after graduation. Gordon Carr was an interesting lad and the book, already in its second edition, should have a wide reading by young people and is certain to be influential. Very touching is the struggle this young man had to get a foothold during the depression.

—C. E. L.

THE BIBLE TREASURY, an Anthology for Everyman, by J. C. Squire and the Rev. A. E. Baker. Foreword by Charles M. Sheldon. New York. Grosset & Dunlap. 439 pp. Price, $1.00.

THIS is a short Bible organized around the calendar. It is designed to be helpful to those who would have a daily reading of Scripture or who would use the Scriptures for daily worship in the home. For each day of the year there is a selection of about twenty verses of Scripture. The selections are good and most of the important passages of the Scriptures are included. The book, useful as it is, would be more useful if there were an index of the Scriptures used.

—C. E. L.

OIL LAMPS LIFTED, by Pearl Dorr Longley. New York, Fleming H. Revell Co. 86 pp. Price, $1.00.

A BOOK of poems about India by a woman who has for many years been a missionary of the Baptist Foreign Missionary Society. Many of these verses have real poetic quality. The book should furnish valuable material for missionary programs on India.

—C. E. L.

PRIMARY MISSIONARY STORIES, by Grace W. McGavran. United Christian Missionary Society, Missions Building, Indianapolis, Indiana. $0.25.

THIS collection of twelve missionary stories, with a wide range of content, is well suited to the Primary age group. It will prove invaluable missionary source material for both Sunday and vacation church school programs. It would be an appropriate addition to a Junior Department browsing table, because the stories are short and simply told.

These human-interest stories portray the universal problems of childhood. Friendship and understanding are built as these children of many lands share experiences common to the growth of all children.

Children hearing or reading the story about "Plum Blossom" could not help but feel a kinship with her, and children like her the world around.

MRS. PAUL B. RAINS.

Women and World Highways

(*Continued from page* 35.)

educational world. . . . Many of the logically fine objectives in the way of lowering economic and currency barriers can perhaps be attained in any complete and binding fashion only after the human beings of the world have come more nearly to recognize their *cultural unity*. Concerning beauty, true science, and the cultural treasures of the past there can be no discord among the different peoples of the world. A Rembrandt is appreciated whether it is found in the United States, in the Netherlands or in Germany."

The cataloguing of the particular sites and institutions which are entitled to protection from vandalism in peace and barbarism in war under the terms of the pact is under way and the new Banner of Peace will soon become a familiar and honored symbol.

The Mass Movement in India

THERE is great restlessness among the low caste peoples of India, and strong trends toward large movements into Christianity. In this country where caste, persecution and custom make conversion of individuals so difficult, the coming of whole groups to Christ is encouraging. In mid-India where our work is located, our missionaries and native evangelists and Bible women are doing intensive work among thousands of people of the "approachable castes," as they have been called.

In Damoh our major endeavor is among Chamars and Sweepers. The Chamars are leather workers who are considered untouchables by those of other castes. The adults are visited, shown magic lantern pictures, and told the gospel story. Schools are conducted for the children. The missionary doctor and nurse care for those who are ill.

The selling of Gospels plays an important part in reaching the people. To the Indian, the possession of a book which tells all about Jesus is a precious thing. Though he might not yet be Christian, he knows that here is one whose influence is so great that the entire world has begun to count a new era from his birth. Mahatma Gandhi, their own incomparable leader, studies his teachings every day and the number of Christians in India is increasing at the rate of 200,000 each year. Surely one should know about such a great person. In greater and greater numbers, India is turning to Christ.

A Chinese Problem

SHI FEN is a pretty young girl student of our mission school at Luchowfu, China. Her grandmother has been a church member for many years. Shi Fen was baptized several years ago, and is now a member of the choir and helps in Sunday school.

When Li Shi Fen was a small child, her family was in extreme need of money. Her father is blind, and can do little to support his family. In desperation the family decided to engage the small daughter for a good sum so they could eat. She was betrothed to a young boy whose trade is making "oil twist" cakes, a kind of doughnut. He is an ignorant, humble lad, and makes a precarious living, but his family paid $65 for his future wife. In medieval Luchowfu this is considered a bargain not to be broken.

Six years have passed and Shi Fen has grown to be an especially clever, intelligent girl. She graduated from grammar school at the head of her class and won a scholarship for her first year of junior high school. She is now in the second year and has paid all her expenses by knitting. Her problem is this: She is educated far above her future husband and will never be happy with him. Yet, according to local custom, she cannot break the contract except by going to the magistrate and paying about two hundred dollars, an unthinkable sum, to her humble family. She is a superior type who should have the chance to express herself and to develop her abilities to the utmost.

Such is the fate of a woman in China, though new and Christian ideas are beginning to shape marriage customs.

Quiet Places

I have a need in me for quiet places,
For sandy headlands and the tranquil sea,
The far dim arc where the horizon traces
The blend of finite with infinity.

I have a need in me for inland rivers
And high, green pastures spread along the hills,
The mountain wind and the clean sun that quivers
Like golden rain across the little rills.

I have a need in me for grazing cattle,
One skimming bird, one church spire in the trees,
One peaceful farm, the shrill, sweet rippling prattle
Of children, and the murmuring of bees.

I have a need in me for all things holy,
The stir of God in ocean and in wood,
Where evil slips away, and surely, slowly,
The closed heart opens to the homing good.

—Eleanor Baldwin.

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A Transformation

By Ruth Musgrave*

THE first time I ever saw Bazele Daurdi he was carrying a knife—the blade about fifteen inches long. He was carrying it because he wanted to kill a certain man in the village. He carried it to church, to school and about the village. The other man also carried a knife about the same size, for he wanted to kill Bazele.

The first palavers I heard discussed by the native elders of the church and the missionaries after I got to Lotumbe, concerned these two men. They said, "What can we do for these two men? Let's pray for them."

The time came when Bazele became an evangelist, when he could look his mother-in-law in the face (men don't look their mothers-in-law in the face in Africa. If they should do so they would owe them a present, and not many men here want to give their mothers-in-law presents). Bazele could look his mother-in-law in the face, for she was a deaconess in one of our small churches and when they came together they were so interested in talking over the things of the Kingdom of God that they forgot their former heathen custom.

Later Bazele became one of our best evangelists and was sent to Coquilhatville to one of our most strategic preaching places, for many natives gather in that large center for work. At one time there were perhaps 500 white people and 1500 natives.

Bazele had preached here for about eight years. One day he came up to Lewis Hurt and said, "Mr. White Man, I don't want to work here any more." Mr. Hurt was surprised and asked why. Bazele raised his New Testament, which he was carrying, and said, "This Book tells me to go to the uttermost parts of the earth and I am thinking of a little village far beyond my own village where they have never heard of the living God or of Jesus, our Christ." Mr. Hurt said, "Bazele, we need you here, you are doing a fine work. We don't see how we can let you go." Bazele answered that there were lots of evangelists who could take his place but he must go to the place he had in mind. At that time Bazele was receiving the highest pay of any of our nearly 300 evangelists.

Mr. Hurt sent word to Lotumbe to ask what the mission thought about the matter. Before an answer could be sent back, Bazele had gone 150 miles on the way. When he met before the missionaries and elders of the native church and told why he had come they told him that there was no money left in the treasury, for we always send evangelists until there is no money left. And then no more can be sent. Bazele looked eagerly at the group and said, "White man, I am not asking for money, I am asking for an opportunity to tell Jesus to people who have never heard." He went and worked six months without pay.

When he and his wife got to the village they had in mind, they beat the big drum

*Missionary at Lotumbe, Africa.

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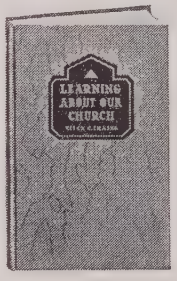

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Let's Go Out-of-Doors by Jennie Lou Milton, $1.00

For Primaries—
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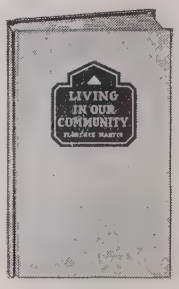
Exploring God's Out-of-Doors by Rebecca Rice, $1.00
In lieu of the third book we suggest one or two of the following:
Children of One Father, Kent (ten sessions), 50 cents
Learning to Know God Better, Shields (ten sessions), 50 cents
My Father's Business, Shields (ten sessions), 50 cents
Around a Mexican Patio, Smither, boards, $1.00; paper, 75 cents

For Juniors—
Friends at Work by Elsie Ball, $1.00
Living in Our Community by Florence Martin, $1.00
In lieu of the third book we suggest one or two of the following:
How Nations Share, Battle (ten sessions), 50 cents
The Land Where Jesus Lived, Spratt (ten sessions), 50 cents
Building for Tomorrow, Hutton (twenty-five sessions, may be reduced), 75 cents
Over the Mexican Border, Hewitt and Thomas, boards, $1.00; paper, 75 cents



For Intermediates—
Discovering God in the Beautiful by Nathana L. Clyde, $1.00
We All Need Each Other by Mary Jenness, $1.00
Our Living Church by Lucille Des Jardines, $1.00

We are sorry that the publishers of the new texts for Primaries and Juniors could not complete them in time for this year. The substitutes listed above are suggested to schools that have used all of the units in the regular books now available.

Returnable samples sent upon request

Write for free booklet, "Planning for the Vacation Church School" by Hazel A. Lewis. It gives suggestions in detail and descriptions of the manuals.

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and called all the village people together. He told them of the love of God and of Jesus Christ and his love and mercy. He gave them a great message. After he was through some of the old men came up and said, "Why are you here? Why did you come?" He told them it was because he loved them and God. They retorted that they had never known of a stranger of one tribe loving people who wore different tribal marks than his own. Then they demanded of him why he had come. They accused him of being a spy, a thief or an assistant of the State official. They refused to come to hear him any more. They refused to divide their food with him. He and his wife built a little house and started a garden but went hungry many times because the people refused to divide their food with them.

One day the white man, a State official, came to gather taxes. Bazele went over to help him. He saw that Bazele was well educated and so much more refined than the men of the jungle. He found out why he had come to the village. Just before he left the village he had everybody assembled. He said, "I want you to know that this is a man of God. He is your friend. He has come to help you. When he beats the drum I want every one of you to come and hear him and I want you to divide your food with him." The white man went away but because he had left his commands the natives obeyed.

At the end of six months there were three men who had accepted Jesus Christ as their personal Savior. Bazele has been in the village about four years. There is a church, a congregation and a group of people who come every day to learn the Jesus Christ way to live.

There are neighboring villages to this one which are sending to Lotumbe and saying, "White man, send us someone to tell us about Jesus like Bazele is telling to his people." The responsibility, yea, the opportunity, has come to Lotumbe. And we send it on to you, our dear Christian friends of America. Please don't fail them—please don't fail your Christ.

"The Long and the Short of It"

Lyrel G. Teagarden*

THE Long and the Short of It. What's in a title! It is what we were going to call the write-up of the trip Miss Grace Young and I made back to Luchowfu from Shanghai so we'll still call it that, the only difference being that there wasn't any *short*—only *long*. What we intended to do was to tell about one of those sailboat trips years ago which took two weeks or more, and then, in contrast, this trip by train all the way from Shanghai to Luchowfu in two days—think of it! The trouble is we are still thinking of it—one of those things that might have been. It might have been, if the trains hadn't stopped running for the first week of the Chinese New Year, just the time when we were going to crown ourselves with glory by being the first foreigners to travel from Wuhu to Luchowfu by train. We got to Wuhu all right, leaving Shanghai at eight in the morning and arriving at Wuhu in time for a nine o'clock supper with Stella Tremaine. But the China Travel Service did not meet us, the office being closed for the New Year season, and since we had been depending on them to get us and our baggage across the river early the next morning, we decided to wait over a day. As it was, in our blissful ignorance we arose at four o'clock on the morning of the third day and after a breakfast which we remembered fondly all through the lean days that followed, we piled ourselves and thirteen pieces of baggage into six rickshas and went to the river bank to take the ferry across to the railroad on the other side. The ferrymen had been having too good a time over New Year to give us very accurate information, but after repeated efforts at arousing them from slumber we managed to glean the fact that no trains were running these few days between Wuhu and Chao Hsien, that section of the railroad which was opened only last month but which had offered daily service for nearly a week just before the Chinese New Year. Bang! went that bubble. But we were still optimistic. Even though we could not go all the way by train and even though this was already the third day, there was still a launch which we could take to Chao Hsien, and of course we could go from there by train the next day.

Of course! But when we got to Chao Hsien that night, we learned that the Chao-Hsien-Luchowfu trains had stopped running, too, and were not to start again until the eighth day of the first Chinese month. That meant a wait of five days and five nights in a Chinese inn. Our room at the inn was decorated with festoons of cobwebs hanging from the ceiling and contained two beds without springs or mattresses, a table, one chair, two wooden stools, and a brazier in which we burned charcoal for warmth. At the window were bars like those of a prison, not to keep us in but to keep the mob out. Here we lived on Chinese food supplemented by a tin or two of evaporated milk which we happened to have on hand and some life-saving Campbell's soup originally intended for consumption in Luchowfu. We tried our best to get away earlier. We engaged a sailboat to take us to Luchowfu, there being a favorable wind for crossing Chao Lake; but even after part of the money had been paid the boatmen refused to start, fearing danger from bandits along the way. Then we attempted to persuade a small launch to carry us through, but the bandit attack on Luchowfu only two weeks before was still fresh in the minds of those responsible for the launch, and

*Missionary at Luchowfu, China.

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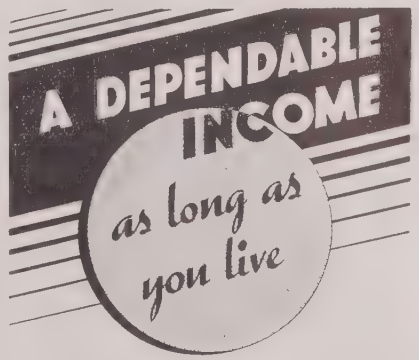

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			Chr. Unity	Colleges[4]	Int. Conv.	Pension Fund	State Societies[4]	U. C. M. S.	Ch. Ext.[5]	Nat. City Church[6]	Other Boards[7]
Alabama	$ 4,850.72	$ 4,814.72	$ 15.71		$ 4.50	$ 272.37	$ 822.85	$ 3,699.29	$ 5.00		$ 31.00
Arkansas	4,218.54	4,188.52	9.09			495.72	1,004.77	2,678.94	23.42	$ 3.60	3.00
Arizona	694.19	685.73	.86		.21	57.22		627.44	8.46		
California, North[3]	11,089.73	11,007.34	23.15		2.41	884.17		10,097.61	22.39	10.00	50.00
California, South[3]	24,310.99	23,938.57	28.51		31.04	2,266.91		21,612.11	55.76		316.66
Colorado[3]	5,246.51	5,088.41	9.73	$ 121.47	15.03	233.91		4,708.27	79.85		78.25
Florida	5,189.18	4,445.08	4.15		25.07	418.83	706.77	3,290.26	5.10		739.00
Georgia	4,499.12	4,432.12	.88			397.50	493.33	3,540.41	10.00		57.00
Idaho, South	1,284.05	1,242.28				225.83	88.89	927.56	5.00		36.77
Illinois	36,781.66	32,046.39	56.05	1,982.71	27.79	2,873.43	2,395.32	24,711.09	239.05	22.16	4,474.06
Indiana	51,499.51	50,471.57	145.82		56.42	4,386.62	5,394.94	40,487.77	268.27	19.00	740.67
Iowa	18,302.12	17,200.11	7.23	1,063.99	11.84	1,902.09	2,293.83	11,921.13	81.36	15.00	1,005.65
Kansas	15,727.18	15,525.68	14.37	89.32	38.32	1,299.61		14,084.06	117.10	31.70	52.70
Kentucky	34,326.07	33,519.02	56.09	1,655.47	21.23	3,383.01	3,717.57	24,685.65	63.50		743.55
Louisiana	1,896.71	1,896.71				82.38	160.91	1,653.42			
Maryland, Delaware & District of Columbia	12,180.46	11,798.21	6.38	2,052.77	30.99	601.23	1,482.02	7,624.82	25.00	132.25	225.00
Michigan	6,803.89	6,369.14	20.17		17.31	623.24	1,531.67	4,176.75	23.75		411.00
Minnesota	2,136.55	2,074.49	3.06	3.86		366.77	341.91	1,358.89	3.06		59.00
Mississippi[3]	2,302.42	2,220.46	2.49			316.83		1,901.14	5.00		76.96
Missouri	27,023.59	25,261.61	48.44		38.82	2,113.73		23,060.62	88.25	215.00	1,458.73
Montana	1,775.54	1,746.24	5.00			223.30	337.84	1,180.10	29.30		
Nebraska	8,020.43	7,859.73	5.34	147.93	33.71	466.34	1,687.72	5,518.69	88.79		71.91
New England	1,383.16	1,343.16				23.31		1,319.85			40.00
New Mexico[3]	1,446.72	1,413.49	20.67			48.65		1,344.17	24.81		8.42
New York & New Jersey	9,294.72	8,730.72	18.80	6.90	.49	1,099.56	1,595.50	6,009.47		4.00	560.00
North Carolina	11,351.78	11,207.15	2.32	1,146.60	3.77	648.34	4,142.06	5,264.06	11.13	10.00	123.50
North Dakota	60.34	60.34				.08		60.26			
Ohio	53,231.16	47,892.01	133.04	137.04	56.56	4,845.95	6,355.59	36,363.83	349.04	165.00	4,825.11
Oklahoma	18,742.67	16,691.49	15.63		25.07	1,269.25	3,230.39	12,151.15	118.10	10.00	1,923.08
Oregon	7,199.94	6,986.16				1,134.91		5,851.25	54.95		158.83
Pennsylvania	19,100.82	17,264.26	25.17	331.03	5.26	2,063.99	2,771.63	12,067.18	106.26	1,010.00	720.30
South Carolina	992.78	985.94		.41		193.54	342.74	449.25			6.84
S. Dakota[8]											
Tennessee	9,405.57	9,073.56	40.13		26.30	1,114.59		7,892.54	88.11	3.91	239.99
Texas	34,668.45	33,176.79	33.19		30.30	3,016.60	5,916.26	24,180.44	5.00	11.25	1,475.41
Utah	128.17	128.17				.23		127.94			
Virginia	16,389.75	15,409.09	1.17	1,597.43	5.39	653.38	4,356.96	8,794.76	20.25		960.41
Washington[3] & North Idaho[3]	12,393.48	11,617.14	10.83		7.67	882.33		10,716.31	15.10		761.24
West Virginia	7,447.28	7,428.28	.31	116.78	.02	436.37	2,408.19	4,466.61	19.00		
Wisconsin	294.19	292.19				41.40	50.54	200.25			2.00
Wyoming[3]	437.39	433.99		1.19		31.66		401.14			3.40
Canada	1,888.01	1,883.01	.04			148.31		1,734.66	5.00		
Totals	$486,015.54	$459,849.07	$763.82	$10,454.90	$515.52	$41,543.49	$53,630.20	$352,941.14	$2,064.16	$1,662.87	$22,439.44

[1]This includes cash received by Unified Promotion and offerings reported by the cooperating agencies.
[2]The distribution is made according to mutually agreed percentages based on the giving of the churches and organizations within the state to the agencies cooperating in Unified Promotion for the five-year period ending June 30, 1934.
[3]The State Society has a contractual relationship with the United Society and its share is included in the amount distributed to the United Society.
[4]The State Society or the college column is left blank where they are not cooperating.
[5]For the first year, by common agreement, Church Extension only shares in the increases and receives also designated funds and gifts for specific purposes.
[6]The National City Church, also by common agreement, does not have a percentage but receives designated gifts and gifts for specific purposes.
[7]"Other Boards" means state society, college, International Convention, Pension Fund and United Society.
[8]The report for South Dakota is incomplete.

they also were unwilling to make the trip. We waded through deep mud to the bus station, but auto service between Chao Hsien and Luchowfu had stopped long since and even if we could have hired a car the roads would have been impassable because of recent storms. There was nothing to do but wait. On the evening of the eighth day after our departure from Shanghai we arrived in Luchowfu covered with dirt instead of glory, only to find that Mrs. Goulter and Lovena had made the train trip through from Luchowfu to Wuhu that very day! Well, it *can* be done.

Book Offer!

Take Advantage of It Before June 30

(See inside front cover)

News From Mondombe

Dr. and Mrs. Donald H. Baker*

FOR the first time in our three-and-one-half years here the Mission Advisory Committee met at Mondombe. A Mission Advisory Committee meeting is always a big event. It brings at least one representative from each of our five stations.

It also brings with it a visit of the "Oregon," our Mission steamer, and its native captain, John Inkima. The "Oregon," with its deep-throated, characteristic whistle, has a personality little short of living, all up and down this river. So a resounding cry arose from the throats of all of us as we heard its whistle at the state beach one hour's travel farther down river. We all assembled at the river bank to see it round the bend, close to our beach. But this time it was a new and beautiful boat which met our eyes. The rotten upper deck had been entirely replaced with large new cabins, lounge room and dining room, all in rich cherry-colored Congo wood, and the steering wheel had been raised to a small third deck in front of a nice new cabin for the captain. Actually, the "Oregon" is starting its second quarter of a century in better condition than its first.

In recent years, the Mission Advisory Committee has brought with it a simultaneous meeting of a native committee, to discuss problems peculiarly their own, and daily with the Mission Advisory Committee members, to talk over affairs which concern the whole Mission. Never, certainly, has there been a better spirit of fellowship, of common purpose and of mutual understanding on the part of either group. This to us was one of the outstanding features of this meeting. It is most heartening to see our native leaders awakening to their responsibilities, and most pleasing to see personal prejudices and

*Missionaries at Mondombe, Africa.

The Missionary Register

Missionaries Going to the Field

Mrs. Lewis S. C. Smythe and two children, China, SS. "President Jefferson," Dollar Line, June 6.
Miss Margaret Lawrence, China, SS. "President Jefferson," Dollar Line, June 6.
Miss Goldie Alumbaugh, Africa, SS. "Konigstein," Arnold Bernstein Line, May 9.

Missionaries Returning on Furlough

Leta May Brown, India, SS. "Saparoea," Silver Java Line, San Francisco, May 8.

aspirations weighed in the balance of the common good.

The "Oregon" arrived on Wednesday and left on Friday of the week following. The time was too short for all of the ideas and thoughts which we had to exchange. Mr. Rowe had brought along his Philco radio, and we moved out of our isolation into current events. At Mondombe we are two months behind with our news. We learned from London of the history-making application of sanctions by the League of Nations. By chance, we tuned in on Addis Ababa and heard the Conquering Lion of Judah broadcast in perfect French. Music from New Jersey, London and Germany! Mondombe, with its stone-age civilization, is not so far away from the twentieth century after all. Can we change its social heritage rapidly enough to meet the complexities and challenges of this newer day?

Incidentally, one of our white neighbors recently took advantage of the new airline from Coquilhatville to Belgium. It took him six days to go down river by steamer from Mondombe to Coquilhatville near Bolenge, and only four days from there to his home in Belgium. As one missionary put it, "That doesn't give one long enough to get civilized again before reaching home."

Miss Shoemaker and we Bakers are supposed to start home on our furloughs in July, 1936. At that time the "Oregon" will probably pick up the Johnstons from Wema, also starting home on furlough, and the three single ladies who are left on the two stations. They will wait at Bolenge for the general Mission Conference in September, hoping that the Boyers will be back to take up the work at Wema, and that some married couple will arrive from America to join Miss Mitchell in the work at Mondombe. It is not a pleasing prospect to think of having no missionaries at both stations for at least three months, and of removing all medical help from the region for the same length of time. All of which emphasizes anew our woeful lack of personnel.

So much for those big problems. A few months ago we were thrilled to see the rippling wake of a hippo's head in the river near us. One morning we saw his big footprints on the beach. It seems that the boat sentry had heard a noise not far from his house during the night, and thinking it to be someone taking too great an interest in his poultry house, he hurried out to find the intruder to be a hippo. We don't know which one was more frightened, or which was more speedy in his exit. Hippos remain submerged in the river throughout the day, and leave the water to forage at night. One rarely sees more than the edge of his big head, the bubbles he blows in the water, and the ripples he makes in passing. He can be very ugly for a canoe and its passengers.

Tiny Gold

Mei-mei has a baby brother
Born a week or two ago;
Eggs dyed red by Mei-mei's grandma
Let the friends and neighbors know.

When the people come to see him
Bringing gifts all wrapped in red,
Grandma serves them bowls of noodles,
Mei-mei shows them to the bed.

There the baby is, with Mother—
See his eyes so black and bright?
If you let him hold your finger
He will hang on very tight.

Father calls him Little Fatty,
Mother calls him Tiny Gold.
He will have a birthday party
After he is one month old.

There will be a feast for grown-ups,
Many, many things to eat;
All the guests will try politely
Not to take the highest seat.

Tiny Gold will wear gay garments—
Green silk trousers, coat of red,
Flowered shoes with bells of silver,
Satin bonnet on his head.

Soon he'll learn to eat with chopsticks,
Learn to walk and talk and play,
Learn to count the Chinese numbers—
"Ih-er-san-sz" he will say.

He's already quite important
Though he's hardly two weeks old;
Grandma, Father, Mother, Mei-mei
All adore their Tiny Gold.

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*Name changed legally, February, 1936.

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Gave Until It Hurt

During the recent drive for flood relief funds, the children in our Southern Christian Home, Atlanta, Georgia, made a contribution of $6.50, the children foregoing their customary meat and ice cream for Sunday dinner in order to do this. Another gift for the same purpose came from guests in the Emily E. Flinn Home for aged women, at Marion, Indiana, who sent $7.48, which represented real sacrifice on their part.

The Last Page

Not So Good

An old grouch had a son in Cornell. At the end of the first year the son came home in high feather. He stood second in his class. "Second," said the old man. "Second! Why didn't you stand first? What do you think I'm sending you to Cornell for?"

The young man returned for his second year, determined to win first place. At the end of the year he went home and announced his standing to his father. The father looked at him a few minutes in silence, then shrugged his shoulders, and said:

"At the head of the class, eh? Well, Cornell can't be much of a university, after all."—*Exchange.*

Some Well-Known Mistakes

When a doctor makes a mistake he buries it.

When a garage man makes a mistake he adds it on your bill.

When a carpenter makes a mistake it's just what he expected.

When a lawyer makes a mistake it was just what he wanted, because he has a chance to try the case all over again.

When a judge makes a mistake it becomes the law of the land.

When a preacher makes a mistake nobody knows it.

But when an EDITOR makes a mistake —GOOD NIGHT!—*Tid Bits* (London).

At Last!—Billy had always wanted a baby brother, and had perpetually made application for one at the various times and seasons set apart for particular requests, such as birthdays and Christmas.

He thought he had solved the problem when he pointed out to his mother the welcome legend, "Families Supplied," in the butcher's window, but was somewhat dashed when she assured him that baby brothers were far too expensive in these hard times.

A few days later, however, he offered her a glad surprise when passing the local theater, where he spied, printed in large letters, "Children Half Price."—*Pearson's.*

Personality

Jennie, a primary pupil, is often an attentive listener to her sister and her coed friends' conversations. Recently she came home with a report card not up to par.

"Why is your behavior mark so low?" inquired her mother.

"I think it's because of my personality," Jennie replied.—*Selected.*

A person wrapped up in himself makes a very small bundle.

"A militarist is one who is willing to lay your life down for his country."—*Christian Advocate.*

Crops and a Child

I have seed to raise and I plough the field
And I plant my crops with care,
And I thank the Lord for the rain He sends
As I watch them growing there.
But I don't sit down with a book by day
And let my crops run wild,
For crops won't grow by themselves, I know—
Is it different with a child?

I've a boy to raise and I want a man
When his growing days are done,
And a man must work for the crop he seeks—
Is it different with a son?
Will strangers care for my wheat out there
When the weeds grow rank and wild?
If my crop would shrink if I idled here,
Dare I idle with my child?

Yes, I'll work for him, and I'll pray for him,
And I'll do the best I can,
For the Lord has given me a son to raise,
And I want to raise a man.

Yes, my eyes are set on the harvest years,
When the long, hard task is done,
So I'll pull the weeds from his life myself,
For I dare not shirk my son.

—EDGAR A. GUEST.

Two Kittens

The kittens of our household now are two—
Where late a solitary kitten played;
"Horsefeathers" is the boy; less fair to view
But stronger than the dainty feline maid
His twin, "Miss Applesauce." Dear imps in fur—
With sudden sidewise leaps at feigned alarms
They race, they roll, then cuddle down to purr
And fall asleep in one another's arms.
These do not think in terms of "yours" and "mine"—
Each lends a tongue to wash the other's face;
As one they mew, right comradely they dine
From one deep dish. Such friendliness, pure grace
And joy in living, none may know before
He has two kittens tumbling round his floor.

—ARTHUR GUITERMAN.
—*New York Times.*

Smiling Through

Man is that peculiar animal who can get a good hearty laugh out of pictures in an old family album and then look in a mirror without as much as a grin.—*Boston Herald.*

Our Yesterdays

Remember the cut-glass smelling salts bottle on the end of a string of pearls? Remember when we wore button pictures of our family on coats? We sat up as late as nine o'clock at night to sew a new "brush binding" on our one good serge skirt. Remember when girls wore "rats" under their pompadours? When cigarettes were sold in small satin bags and the boys gave the empty bags to the girls to make "crazy quilts"? A plush-covered rolling pin adorned the living room wall, and a fancy bag filled with down from milkweed pods was fastened to the corner of the table cover in the parlor. Our city friends sent us worn-out electric light bulbs and Mother knit silk thread around them and made little decorative balloons which hung to the window shades or to the then popular hanging lamp in the middle of the parlor ceiling. Remember barrel-stave hammocks? Remember when all the nice girls padded, and only wore low shoes in July and August? Think of the hobble skirts when they first came in style!

—G. F. R., Bloomington,
in *Indianapolis News.*

The man who never is polite to anybody expects everybody to be polite to him. —T. S. E.

His Earnings

"What do you make a week?" asked the magistrate of an Italian organ-grinder.

"Five pounds, sare."

"What! Five pounds for grinding an organ?"

"No, sare. Not for da grinding, but for da shut up and go away."

All Brothers—in the Graveyard

There is a story about a Jewish orderly in a Hungarian war hospital during the last great conflict. Looking out on the newly made graves, the orderly remarked: "Hungarians, Germans, Russians, Serbians, Frenchmen, Poles—all brothers! But first they must be dead."—*Nofrontier News Service.*

The Good (?) Old Days

Come back with me to the base-burner days, when we slept upstairs without any fire. We would wake up, you'll remember, to find the iron grown cold during the night. Feathery designs covered the windowpanes and the wagon wheels on the early vehicles creaked, while the trees and the house, too, snapped. Cold weather. The calls from below finally becoming threats, we climbed out of the deep old feather bed, grabbed up our duds, held our breath and flew down the icy-cold stairway to dress by the fire.

—BACHELOR BILL, of Covington Hill
in *Indianapolis News.*

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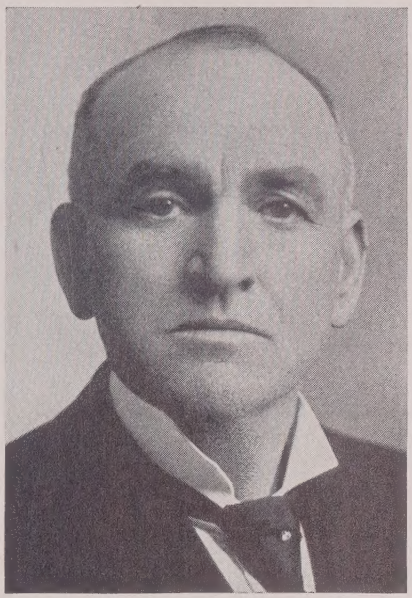

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Brother Smith Was:

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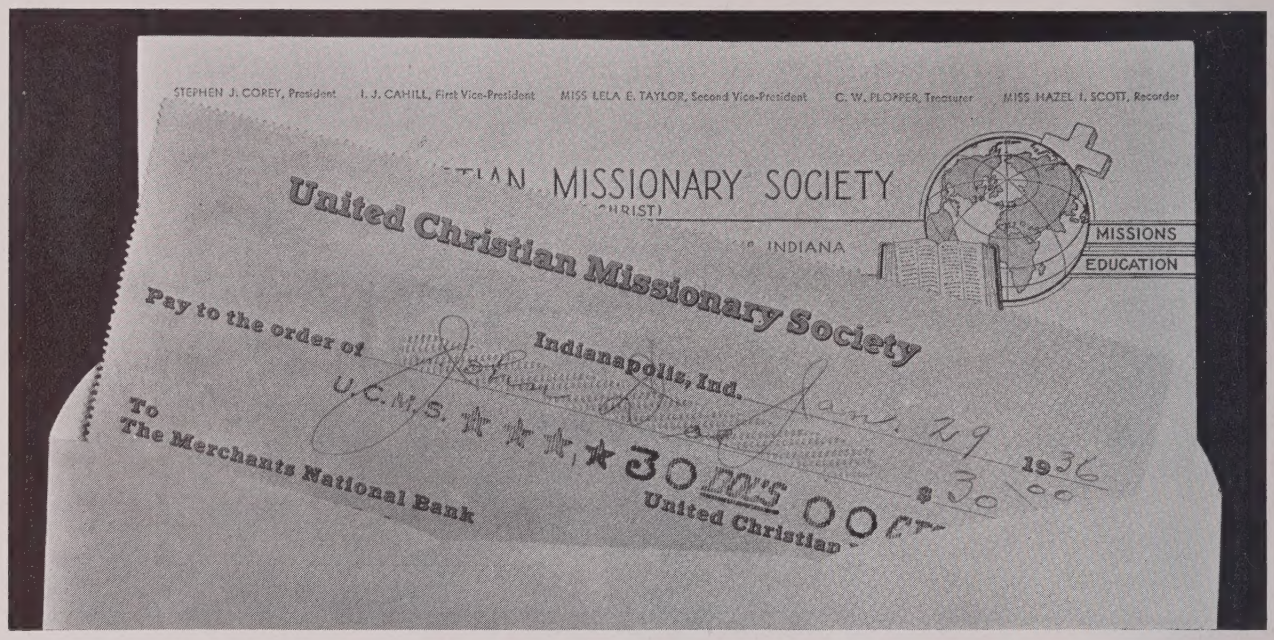

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